

# The Spirit of Missions:

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## THE BOARD OF MISSIONS

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PREACH THE GOSPEL TO EVERY CREATURE.

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No. 1.

### MISSIONARY REPORTS.

#### Florida.

*Jacksonville*—REV. W. D. HARLOW.

“In a few weeks, the Bishop of the Diocese of Florida is to visit this parish, on his first tour through the eastern portion of his diocese, when we expect to have six or eight candidates to present for confirmation.

“A few months ago, this parish was presented with a handsome bell, by Samuel Crocker, Esq., of Taunton, Massachusetts. May God bless him for his generosity!

“This summer the Church has been nicely pewed off, and furnished with a reading desk, pulpit, chancel rail, communion table, and silk damask cushions. The desk, pulpit, rail, and table, are made of the red bay of this state, a wood admitting of as fine a polish as mahogany.

“Before another six months, we hope to be able to report our Church building entirely completed, in all the fixtures necessary to the convenience and decency of divine worship. When completed, it will reflect great credit on the congregation, which has struggled so long to this end.

“The attendance on our regular services is increasing; the Sunday School is improving, and, in another year, we hope to dispense with that fostering care, which the Domestic Committee have so indulgently extended to this parish for many years.”

#### Tennessee.

*Randolph*—REV. J. A. WHEELOCK.

“The Church at Covington is now reduced, by removals, to only five Communicants; but though weak in numbers, and surrounded by enemies

who are ready to persecute them, almost without mercy, yet they are strong in faith, and cling closely to the Church.

"At Randolph, our prospects are very flattering. The Church, a plain wooden building, which had been suffered to go very much to ruin, has been thoroughly repaired, and is now a very neat little place of worship, capable of seating about 150 persons, and has also been furnished with an excellent melodeon, which was paid for, partly by the donations of some kind friends at Memphis, and partly by the needles of our own zealous ladies.

"Our Sunday School also, taking all things into account, is very flourishing, but must soon be closed for the winter."

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### Kentucky.

*Covington*—REV. MASON GALLAGHER.

"This station was resigned by me on the 1st of October, 1851. During the two years and a half I have had the charge of it, we have met with many discouragements. Two severe visitations of the Cholera have thinned our population, and prostrated the business of the city. Removals from the city have been numerous, while few have come to supply the place of those we have lost. A heavy debt has crippled our energies; but it is hoped that brighter days are in store for the parish. The debt has been reduced to three hundred dollars. The Church has been repaired and improved—a bell has been procured. The Communicants, who numbered twenty-four, have, notwithstanding thirty deaths and removals, increased to upwards of forty.

"With God's blessing on the labors of his successor, the parish must, in time, become one of importance."

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### Indiana.

*Fort Wayne*—REV. J. S. LARGE.

"Since my April report we have lost, by removal to other places, several important families, which has somewhat decreased our numbers and weakened our strength. The congregation, however, continues to maintain its own, and others are coming in to take the places of those who have left.

"The parsonage is enclosed, and we hope to get into it by Christmas, but this is uncertain. I have officiated regularly since my last report, with the exception of one Sunday, when I was confined to my bed with sickness, and one when I was absent with the Bishop's permission. Our town is flourishing, and the prospects of the parish fair and promising, and I trust the time is soon coming when we shall be enabled to sustain ourselves without any further aid from the Committee."

*Lima*—REV. J. O. BARTON.

"Our congregation here is truly an interesting and promising one. The members of the fold here had long and earnestly been asking for the minis-



trations of the Church, and when now enjoyed, are duly appreciated. Regular services are held every Sunday, both morning and afternoon, when our 'upper room' is always filled by an interested and devoted congregation. The responses and music are seldom excelled in the West. We greatly need a Church, and hope soon to have one through the zeal and devotion of two eminent lawyers, members of the parish.

"Our Sunday School, though as yet small, is a delightful one. I hope soon to baptize a number of children, and, at the Visitation of the Bishop, to present a goodly number for Confirmation.

"At the earnest request of the people, I have held a third service at 5 o'clock, P. M., every alternate Sunday, at the 'Greenfield Meeting House,' on 'Pretty Prairie,' five miles east of Lima. Here also we have good congregations."

*Mishawaka*—REV. B. HALSTED.

"On the 29th of April, the Bishop entered upon the duties of his Visitation of the parish, and during that and the three following days, preached five times, (besides once at South Bend,) and on the festival of St. Philip and St. James, administered the rite of Confirmation to four persons, three of whom have since become communicants. Five infants and two adults have been baptized, and the Holy Communion administered eight times.

"At the request of the Bishop, I now officiate every second Sunday afternoon at South Bend, where there are a number of persons professing attachment to the Church and desirous of her ministrations. The trustees of the Dutch Reformed Congregation have very kindly tendered us the use of their new edifice, in which we have very respectable congregations, a good number uniting audibly in the services. Here is another opening for the Church, which ought to be improved more fully than, under present circumstances, we are able to do, this being the county seat, and a rapidly improving place. I have here baptized one child. With the entire services of a faithful minister, I have no doubt a vigorous parish might here, by God's blessing, in a short time be built up."

*Terre Haute*—REV. C. P. CLARKE.

"At the earnest request of the vestry, and with the consent of the Bishop, whose certificate is herewith enclosed, I made a tour East, to solicit relief for this feeble parish. Through the generous liberality of eastern friends, I was enabled to bring home, after defraying my travelling expenses, some \$640, together with Sunday-school books and a Communion set given by St. George's Church, New-York, amounting, in all, to \$100 dollars more.

"You will perceive, by the present report, that the Church is gaining ground in this place. I thank God I have not laboured in vain, though surrounded by many discouragements. My pecuniary embarrassments are, indeed, discouraging.

"I should have added, that all the festivals and fasts for which there is an especial service appointed in the prayer-book, have been duly observed, and the attendance has been good."

*Illinois.*

*Chester*—REV. W. MITCHELL.

"The want of St. Mark's Church is a great drawback on the parish. Three infants have been baptized, and the Holy Communion has been admin-

istered monthly. I was absent one Sunday, at Pittsfield, Illinois, preached three times, and administered the Holy Communion to over twenty persons. They have no Minister. Also attended the Special Convention, at Pekin, on the 8th inst. The many changes of families in the West, is a constant hindrance to the growth of parishes. And I must say, that the poverty of the people is another cause of slow progress in building up the Church here. Amidst these appalling difficulties, the missionary is encouraged to hope that a preached gospel is accomplishing much, in laying the foundation for happiness in eternity."

*Chicago*—REV. DUDLEY CHASE.

"In the first days of my ministry, I had an appointment to meet on the borders of one of our beautiful prairies, where were settled a number of families, who loved the Gospel and the Church, but were without a shepherd. After a long ride over the undulating prairie, where no sound met the ear but the notes of the plover and the grouse, I approached the wood, at the close of a sultry day, in June. There is a painful sense of loneliness in crossing these plains.

"Though beautiful, and covered with flowers as well as verdure, the heart bounds with joy at the sight of the habitations of men; especially when you know that generous hospitalities and Christian greetings await you. The dwelling before me was embowered in trees. The farm stretched far away into the prairie. The orchard, the park, and the mansion, gave evidence of taste and competency, as well as industry. The road wound around the base of a mound, which was covered with underwood; and, scattered here and there, on the prairie beyond, were clusters of hazel. A few sheep were hurrying towards me, as if they had but recently left the fold, where they found shelter from winter storms, and shade in summer heat. Between me and them, I saw emerge from the thicket, which covered the mound, two gray wolves, the largest and fiercest of the kind. As their unsuspecting prey approached, the wolves having the setting sun behind them, stealthily crept to a small copse or thicket, which stood directly in the path of the sheep, and through which the road they were proceeding passed. As I saw these beasts of prey thus take their post, one on either side of the road, and could discern their forms, scarcely concealed by the thin brushwood, with their out-stretched necks eagerly awaiting the near approach of the sheep, and reflected on my own position, ready to give the note of warning to save at least the sheep from certain destruction, I thought the whole was an emblem of the missionary's and the pastor's work.

"I seemed to be performing almost a religious act, in driving away the wolves, though I could not do as David, who *slew* the lion and the bear. Our towns and villages are as thickets, in which those, who lie in wait for souls, conceal themselves.

"Remembering this incident of the past, I cannot but think it applicable to my present position; and I cannot but believe that I am placed for some good purpose, where the thoroughfare, for those who seek the fairest portions of the West, passes through a thicket. This city is divided into three portions by the river, which serves as a harbor.

"I am in the most thinly-settled portion, but containing 7,000 inhabitants. The thinnest is large enough to contain a great many wolves. Some say, 'You ought to build your own Churches;' but we may reply to such, 'Did you ever know of wolves building sheep folds?' Churches must be built by Christians, for those who are not: then may the latter be brought



under the influence of the Gospel. Men will not seek out an inconvenient room in a second or third story, unless a strong religious principle already governs them. My congregation are a "little flock"—a plain people—but who, foreseeing the influence this city, from its position, must have on the State of Illinois and the West generally, are very desirous to have a Church edifice early, from which time they may grow with the rapid increase of the population. One-third of the estimated amount, which is \$3,000, is the utmost they can do. They have also secured a Church lot. I have engaged in the difficult work of endeavoring to obtain the remainder from friends abroad.

"I have met with partial success, but much kindness from all, and hope to succeed fully.

"The state of the Church, in regard to its spiritual condition, is hopeful. Evidences of true piety are not wanting, where indifference to the truth existed.

"The Sunday School has received new interest to the Scholars, by the gift of a library of books, from the Richard Platt class of the Church of the Evangelists, Philadelphia.

"We hope that 'Jesus Christ, and him crucified'—the doctrine held up in the very name of this parish, 'The Church of the Atonement,' will ever be taught by its ministry, and held by its people, young and old, as the corner-stone of their faith, and foundation of their hope."

*Chicago*—REV. G. UNONIUS.

"Since my last semi-annual report, nothing particular has occurred in connection with this mission, which would be of any interest to state. New emigrants from Sweden and Norway have, also, this summer, arrived and increased our number. Others again, have left our city for the country, so that the population of the parish continues nearly the same as last year. This constant change of parishioners makes my work, in many respects, a difficult one, and often of little encouragement. The poorer immigrant, who is not supplied with sufficient means to go farther and settle in the country, takes up his abode, for a season, in our city, trying by arduous labor, to earn so much that he can build up a home for himself and family on a little piece of ground "farther west." When he has succeeded, he leaves us, just when he is about to be more acquainted with the Church. In this way, many again become like sheep in the wilderness, exposed to manifold errors. Still, I trust to God, that the seed sown here by my weak hands will not be entirely lost. It is important that he who comes to our shore, mainly for worldly purposes and advantages, should, in the very beginning, be supplied with the preaching of the Gospel, so that these things, by the grace of God, may not entirely lay hold of his mind. If he afterwards leaves us, and comes in a situation where the Word and Sacraments are not for some time to be administered unto him, still it is to be hoped, that some impressions from the earlier days of his emigration may make him, in his toil for the bread of this life, not to forget his Lord and Saviour. In this point of view, we ought to look upon this mission; although there are, comparatively, but few that can be considered as permanent members of my parish."

*Collinsville*—REV. J. L. DARROW.

"The prospects of the Church here, though not as flattering as I could desire, are still improving. During the last half-year we have added three

to the communion, and lost one, who has left the state. There are now three candidates for confirmation; and I trust there are others who, when we receive a visit from our Bishop, will be ready to renew their baptismal vows."

*Grand Detour*—REV. A. J. WARNER.

"The state of my parish at Grand Detour, although not altogether so encouraging as I could wish, is progressing as much as I could expect under the present circumstances. Our Church is secured, but not yet wholly free from debt, there being about one hundred dollars left unpaid. Last year the scarcity of money had never been greater; but this year, while the necessity for it is much greater, it is no more plenty. The failure of crops through this part of the state has cut us off from one chief means of support, and the main article on which we depended to bring money into the country; and this, together with the wet summer, which interrupted our communication with markets where articles of industry were to be disposed of, and materials for manufacture procured, has paralyzed all business throughout the country around. Every one feels poor, and but few can pay their debts. This will explain why our Church is still in debt. I had positive promises of enough to meet its payment before I left the East, but some of this has not been received."

*Mendon*—REV. W. SELLWOOD.

"It would gratify me exceedingly, if I could dispense with the Committee's aid, but I require it longer; for the year now ended, I have received a mere trifle from my parish. There is a great deal here to try the faith and damp the spirits of your missionary; but amidst various discouragements, we rejoice in the thought,—'The Lord of Hosts is with us; the God of Jacob is our refuge.' There is not much difference in the congregation now, than at the time of making my last report. The same may be said of the Sunday School."

*Ottawa*—REV. C. V. KELLY.

"I regret, exceedingly, the spiritual deadness at this place, and have only to hope that the faithful preaching of the Gospel may, ere long, be blessed by the Spirit's influence, to the good of those who are the regular attendants at divine worship. For the last year I have received not more than seventy dollars from the people of my charge. The church lot is now free; the last instalment to the Canal Commissioners having been paid.

"The Church at Farm Ridge is increasing rapidly, and your missionary is strongly encouraged to hope that it will soon become one of the most promising and important country parishes in Illinois. Subscriptions are now making for the purpose of erecting a church edifice, and a lot of ground has been given for the building."

*Michigan.*

*Adrian*—REV. RUFUS MURRAY.

"*Christ Church, Adrian.*—This parish, your missionary is happy to report, under the blessing of the divine head, continues in a prosperous condition,



and an increasing attention is apparent, both in the attendance and growing attachment to the services and liturgy of the Church.

"Our Church edifice is rapidly progressing toward completion; and we are all looking forward to the time when we shall occupy, and be blessed, with a comfortable and suitable place of worship.

"A kind and good feeling seems to be manifest in and throughout the parish; and all are disposed and willing to promote and aid in the advancement of every object pertaining to, and giving character to the Church; especially since they have the prospect of so soon having so convenient a house wherein to worship God according to the rites and usages of our holy and apostolic Church. Hence we have great reason for thankfulness to God, that notwithstanding the many discouragements incident to new and feeble parishes of the West, we have persevered, and, I may truly say, been prospered; and we are now flattering ourselves that the Church here is establishing a name and character that, with her worship, and all that pertains to her pure and holy order, polity, ministry, and services, shall be permanent; bringing forth fruits that shall be acceptable in the sight of God."

*Battle Creek*—REV. H. SAFFORD.

"Taking all things into consideration, the prospects of the Church in this place were never more encouraging. Our communicants feel, more deeply than ever, the weighty responsibilities which rest upon them. I can safely say, they desire the prosperity of the Church, once built and now firmly grounded upon the foundation of Prophets and Apostles; Jesus Christ himself being the chief corner-stone. And we say this, not because they have professed it with their mouths, but because they have proved it in their actions. There are those who are paying, this year, for the support of the missionary, more than ever before, and by their praiseworthy example, exhort to good works.

"But notwithstanding all we are doing, and can do among ourselves, we say emphatically, that we still need, for the present, the fostering and ministering care of the Church. We cannot, as yet, walk alone; we need—yes, we do verily need—assistance; and I do sincerely hope, and earnestly pray, we may still continue to receive it."

*Port Huron*—REV. G. B. ENGLE.

"The congregation is apparently improving in Christian knowledge and seriousness. It is decidedly larger than formerly, having a large portion from Port Gratio, as regular attendants, among whom are several communicants.

"Quietness prevails, and I hope the seed sown in patience will, by and by, bring forth fruit worthy of the Gospel. But few additions have been made to the communion, and most of those by removal."

*St. Clair*—REV. MILTON WARD.

"Our Church edifice is slowly progressing towards its completion. We feel the want of it exceedingly, not only in respect to the stability and permanency which a consecrated temple gives to the institutions of the Church, and to their action on the spiritual interests of the people, but also

in respect to the facilities which it affords for carrying into effect the provisions made by the Church for promoting the continual advancement of her members in knowledge and godliness. For lack of a place of assembling, which we can control, we are, for the most part, restricted in our public services to the Lord's Day. \* \* \* \*

"We look forward to a brighter day; we trust that the next season will early witness the completion of our Church edifice, and the entrance of the parish on a career of advancement, from which it will never be turned aside."

*Tecumseh*—REV. W. M. BURTON.

"Since my last October report, in the two parishes which constitute my field of missionary labor, there have been added to the Church of Christ, by holy baptism, fourteen infants and six adults. Twelve have been confirmed, and ten admitted to the Holy Communion. The attendance in both congregations has been unusually good; and never, since I entered upon this field, were the prospects of usefulness so flattering.

"But with all this to encourage us, I am sorry to say, that the ability of the parishes to support a clergyman, unaided from abroad, is less than when I first took charge of them. This is owing to the fact, that several among the principal supporters have been lost by removals and deaths; and those that have been added, being principally females and poor in worldly goods, have contributed very little to the increase of pecuniary strength; whose souls, nevertheless, are as precious in the sight of God as those of the more wealthy; and whom we should welcome to the fold of Christ with as great a cordiality, and watch over with the same care and vigilance, as if they were possessed of millions. The glory of the New Dispensation is, that "the poor have the Gospel preached unto them;" and woe worth the day when Christ's ministers shall pass by these, their poorer brethren of the Lord's family, intent only upon the salvation of those, who, as being more highly favored with the abundance of *earthly* treasure, need less, so far as their enjoyment in *this* world is concerned, the comforts of the *heavenly* treasure."

### Wisconsin.

*Fond du Lac*—REV. J. SWEET.

"The prospects of the parish have decidedly improved during the last six months. The number of Communicants has considerably increased, as well as the congregation; and though the causes of fluctuation still exist in full force, we have gained some firm friends. Our Church building has progressed—certainly not as we could wish—yet so as to guarantee completion at no very distant day. In about three weeks it will be inclosed. The greatest obstacle to its progress is the want of money, which is severely felt by the whole community."

*Montfort*—REV. E. WILLIAMS.

"Your Missionary has, upon three occasions, by his Bishop's approbation, officiated at Prairie du Chien, a distance of forty-six miles. A call



was given to him to take charge of this long-vacant parish, to which, upon deliberate reflection and prayer, he was obliged to decline. The county of Grant, which is extensive, so as to establish the Church, and spiritually to benefit the souls of its numerous inhabitants, require the unremitting services of a pastor for a long period uninterruptedly—the too frequent removals of our Ministers have been the great injury of the Western Church.

“At Heathcock Settlement, a parish was organized in July, ’51, where, together with Montfort, our Church services are performed every Sunday.

“The Right Rev. Bishop Kemper met me at Prairie du Chien, on the 2d of September, and accompanied me home, where he spent part of three days, and officiated at Heathcock Settlement and Montford to large congregations.

“The prospects of the Church, upon the whole, are favorable; but it will require time and zealous diligence to establish the Church, where her services have to contend with strong prejudices.

“Can we not be assisted by the Churches of the East with \$500? This, I believe, would enable us to build two houses of worship, and permanently establish the Church in this hitherto-neglected county, where not a Church exists of our denomination.

“Your Missionary again repeats, that he is willing to bestow his services without aid from the people, who are mostly poor. T. A. Stanford, Esq., has proffered his kindness to receive any donations that might be extended towards the erection of an humble place of worship in this neighbourhood.

“In conclusion, I would embrace this opportunity of returning my grateful thanks for money, books, and other presents, to the ladies of St. James’s Church, Philadelphia; “Tythe,” of New-York; and particularly to Mrs. T., of Troy.”

*Janesville*—REV. T. J. RUGER.

“I have been seven years a Missionary in Wisconsin, and have lost but one day on account of sickness. In the last six months, I have baptized eight children, received ten persons to the communion, solemnized ten marriages, and attended six burials. The parish has paid off about \$300 of its indebtedness; it owes still \$1000, and cannot well become self-supporting till this is paid.”

*Madison*—REV. W. H. WOODWARD.

“Although your Missionary will not be able to continue any longer at this station, owing to the inadequacy of his pecuniary support, yet he is gratified in being able to recognize indications of future success, which, at no very distant period, must attend the labors of a Clergyman at this improving village. The congregation, not having been able to procure assistance for building purposes out of the village, have concentrated their efforts on the erection of a Parsonage and Chapel for immediate use. In this object they have been successful; but while prosecuting it, they have not found themselves able to subscribe for the support of their minister, and are compelled reluctantly, for a time at least, to remain without the services of the Church. Your Missionary is persuaded that a good beginning is made; and in other hands, by the aid of your Committee, he trusts it will be prosecuted with energy, until the parish is possessed of the power to sustain itself.”

*Marquette*—REV. G. R. BARTLETT.

"Our prospects at this station are more encouraging than they were at the last report. Some of the congregation had removed from Marquette at that time; since then, others have removed to it, which have filled the vacancies. Consequently, in numerical strength, we are about the same we then were. The parish, however, seems to be composed of a more fixed and settled population, and to give greater hopes of eventually establishing the Church here. Since the latter part of last April, I have officiated on the afternoon of every second Lord's Day, at Kingston, about five miles distant. In that town and vicinity are a few individuals and families attached to our Church. The number of attendants on our services at both places is respectable."

*Sheboygan*—REV. L. WILSON DAVIS.

"At Sheboygan Falls, six miles, and Plymouth, sixteen miles, west, I have held occasional services. The latter place, numbering six communicants, and a goodly congregation, I would especially mention as an interesting and encouraging field of labor for a missionary of the Church.

"In leaving this station for another and far-distant portion of the Lord's vineyard, your Missionary would return, both for himself and in behalf of the parish, most grateful acknowledgments for the assistance received from the Domestic Committee, during the past two years, without which assistance it is, indeed, difficult to conceive how the services of the Church could have been maintained here at all. Nor is the parish yet self-supporting, though, (as the accompanying statistics will show,) gradually gaining in numbers and strength. The present year, owing to certain local, and, it is hoped, transient causes, has been one of business depression; or, as is commonly said, 'hard times,' beyond any that can be mentioned in the past history of this place. A reaction will doubtless ensue; and if the ground can be kept occupied as a missionary station even for a year or two more, it is believed that, with the renewed increase of trade and immigration, the Church, under God's blessing, will find within herself the means of a fair and liberal support, and yield up the portion now so necessary to her subsistence, in favor of other and still weaker parishes."

*Watertown*—REV. M. HOYT.

"The prospects of the parish were never so encouraging as at present. The congregation is gradually increasing, and many are inquiring, 'What I shall do to be saved?'

"Baptisms—1 adult, 4 infants. Candidates for confirmation, 7."

*Waukesha*—REV. J. ABERCROMBIE.

"This, the blessings of God upon great exertion, the Church lots have been paid for; and the building has been put up and enclosed.

"Now, however, we can progress no further, but only as brethren shall efficiently say to us, '*God speed.*' Our wheat crop has failed three or four years successively; and of money, there is little or none among us to be had. In view of our imperative necessity, and, as for several reasons, it is of the first importance that the Church should be *finished at once*, I have resolved



not to cease striving for this, so long as a Churchman is to be found who will render the least assistance. I have endured too much, and, I may add, spent too largely of my own small means in maintaining, for three years, my position, independent of any other considerations, (and immensely greater there are,) for a moment, now that I am fully in sight of success, ever to think, I will not say of stopping, but even of slacking in my efforts. Through the continued blessing of God, this house, that we would build to the honor of His great name, shall not stand a disgrace to our cause, but shall speedily go on to completion—a monument of ‘the faith once delivered to the saints.’

“It will be remembered that our Church is of stone; and in style, is plain Gothic. Perhaps some one may read this, who would be glad to take part with us *in the finishing of our permanent work.*”

#### *Duck Creek—REV. F. R. HAFF.*

“In making my report to the Committee at this time, I am sorry that I am not able to say, all is as it should be here. There are always hindrances and troubles enough in our way, arising from the many temptations to drunkenness thrown in the way of the Indians; but during the summer a new trouble has arisen, from a dispute in regard to money belonging to the nation, and proved a sore hindrance, by creating strife and dissensions among the people—so that, among many of them, it has been well nigh impossible to exert any influence for good. I trust, however, that the difficulty is now over, and that, by God’s blessing, we will return to our usual quietness.

“Notwithstanding this drawback, we have not stood still. The services have been regularly held, and well attended. We have added a gallery to the Church, for the accommodation of the organ and choir; and we shall try to raise the means, among ourselves, to make some further additions, called for by the increased number attending our services during another season.”

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### Intelligence.

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#### CHRIST CHURCH, NEW-ORLEANS,

A. D. 1805.

THE Bishop of Illinois, in the following communication, calls attention to a mis-statement as to the time of the organization of a parish in New-Orleans. The letter of the Bishop of Connecticut explains how the error was made. There is another trifling inaccuracy to which we would call attention. It would appear from the comparison, as if Georgia had been a regularly organized diocese, with a Bishop at its head, so early as 1830. The Bishop of South Carolina, we believe, had charge of that diocese, and

hence the statement made in page 475, "the State of Georgia 'is under the jurisdiction of another Bishop." In 1830, there was no Bishop of any of the dioceses visited by the Bishop of Connecticut :—

TO THE EDITORS OF THE SPIRIT OF MISSIONS.

*Jubilee College, Dec. 1, 1851.*

GENTLEMEN :—In the November No. of the *Spirit of Missions*, there occurs an egregious mistake, which Bishop Brownell is said to give of his visit to New-Orleans. So great is this mistake, that I cannot bring myself to believe that excellent prelate to be the author of it. Some other persons must have drawn it up from oral conversation misunderstood, being ignorant of the events which had taken place in New-Orleans from 1805 to the time (1830) in which Bishop Brownell made his visit to that city. In this charitable belief, I am strengthened by their mistaking the very name of the Church (the only one at that day) of which they make Bishop Brownell to speak.

They (the supposed persons) make him call it *Trinity Church*, when the true name was, and is now, "*Christ Church*." Still further they show their ignorance, in making the Bishop say, that this Trinity Church "was established about fifteen years ago." Nothing could be further from the fact. The truth was, and is, the charter of Christ Church, New-Orleans, was obtained of the Legislature of Louisiana, A. D., 1805-6, as may be seen by perusing the laws of corporations in that state.

A full account of this important part of the history of the Church in the diocese of Louisiana, is given in "*Bishop Chase's Reminiscences*:" a copy of which I beg leave to present to you, through the politeness of Mr. Stanford, my bookseller in New-York, with my kind regards. You will find the subject of this letter treated of in the pages of that work, from 54 to 64.

Some time ago I saw, I know where,\* the mistakes alluded to, which, at the time, gave me much pain. But hoping that the good Bishop, acquainted as he must have been with the injury they would bring on my character for veracity, would be anxious to correct them, I remained silent, till the whole *false statement, en masse*, had passed out of my mind.

What, then, was my surprise, in reading in the *Spirit of Missions* for November last, a reprint of the same mis-statement of the facts in relation to Christ Church, New-Orleans, of which I was the founder.

The whole scene, recorded in my Reminiscences, rose to my mind, together with the (as yet untold) trouble I experienced in obtaining this charter, which gives the landed property for a cemetery of great value to the Protestant Episcopal Church, and makes it the duty of the rector of Christ Church, New-Orleans, to preside in all legal meetings of the Wardens and Vestry thereof.

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\* This is as the MS. reads,—the Bishop probably intended to say, "I know not where."



So circumstanced, I may be excused for respectfully requesting you to correct this mistake in your next Number, by publishing this letter from your friend and obedient servant in the Lord Jesus Christ,

PHILANDER CHASE.

RIGHT REVEREND AND DEAR BROTHER,—In reply to your inquiries, I have to state my belief that my report to the Board of Missions, made after my Western tour, more than twenty years ago, has been correctly published in the *Spirit of Missions*.

With respect to the Church in New-Orleans, I received my information during my transient visit there, from the Rev. Mr. Hull. The “*fifteen years*” spoken of, was probably the term of his own ministry there. It was during subsequent visits to New-Orleans that I learned how much the Church in Louisiana was indebted to you for your valuable services, in the foundation and endowment of Christ Church, which, writing from memory, I called *Trinity Church*, in my report.

For my mistake, as well as for my omissions, in this matter, my apology may be found in the fact that I was not writing a history of that parish. My sole object was to present to the Board of Missions a true account of the destitute condition of the Western country, and to direct attention to the most prominent fields of labor.

Trusting that your communication to the *Spirit of Missions*, (a copy of which you send me,) will call the attention of its readers to your “*Reminiscences*,” which may supply my deficiency in doing justice to your labors, I remain, very truly,

Your Friend and Brother,

T. C. BROWNELL.

Rt. Rev. BISHOP CHASE.

Hartford, Dec. 13th, 1851.

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### THE DOMESTIC TREASURY.

We direct the attention of the friends of the Missionary cause to the fact, that the Advent collections have not been as generally made this year as usual; and therefore, there is danger of embarrassment in the Domestic Department, unless the churches which have not made the desired effort and contribution, should come, though late, to the rescue, or those friends who have contributed shall do even more abundantly than they have. The deficiency is the more to be deplored, because, by a little systematic effort on the part of the clergy, the improved state of affairs which at present exists might hereafter be maintained, while it is by no means so pleasant or easy to bring up arrears. To tell of payments due, honor forfeited,

faithful pastors suffering—to implore help to make up the things which are behind—is ever an unwelcome message.

Though it urges forward through very shame, yet how far more inspiring to move onward freely in advance, with generous hope, with the exultation of improvement, of progress and victory. This is an age of activity and forward movement, it is said; shall the members of the Church be content only in the cause of the Redeemer, in spiritual motion to be behind themselves and the age? This is a generous age, it is said, and many a noble gift or endowment proves it—as do also the smaller accumulated sums from the myriads of individuals—shall it be only in our favored Christian body that generosity is to fail? Among the characteristics of the age, it is often said that a love of luxury predominates, and it is true—but what strange inconsistency to forego the choicest of luxuries; one which is not only without reproach, but pure, elevated and commendable—the luxury of doing religious and charitable work, handsomely, nobly, and successfully. Have any of our readers ever marked the contrasts of parish life, how gloomy every thing goes on, when the minister is starved, the church ruinous, the glebe or the parsonage neglected, and nothing done for God or our brethren? Thus, when a blessed change has come, and God has opened the eyes and touched the heart, and sanctified the will of the parishioners; when the new or renovated Church rears her beauteous front; when the glebe and parsonage look so inviting, and secure to the honored pastor so comfortable a home; when the organ, the bell, the chancel furniture, the fences, the trees, the pathways, all give signs of interest and care among the worshippers; when five hundred dollars are more easily raised for pure charity beyond the parish bounds than one hundred formerly to pay up some miserable home debt; when all is going on thus well and prosperously: have they marked how much better all feel, and how much more like men and Christians, moving on bravely, cheerfully and loyally? The Missionary cause is our parish, wide and most important—*our common parish*, for which every heart should feel, and every hand should offer help; and, oh! how much more interest we should take in it, how much more happiness we should find in it, if we lifted it above its present low and doubtful position, and advanced it to its rightful place of security, honor and prosperity. Who are they, who, by their neglect, keep this beloved cause so low? May we suggest to each one the inquiry, “Lord, is it I?”



## THE DIOCESE OF ILLINOIS.

A Clergyman thus writes of the field of Missions in this Diocese, and of the necessity for still more vigorous efforts being made, if measures in any degree commensurate with the magnitude of the work are to be carried on by the Church.

"Inclosed you will find — dollars taken in the Church (in this place) on Advent Sunday, in aid of the Domestic Missions.

"We are sorry that we have not a larger contribution to offer—but the congregation here is small—is by no means rich, and find it difficult to be self-sustaining.

"This small sum is forwarded, not so much for the amount, as to acknowledge the obligation of the whole Church to sustain the Missions, and to invite the attention of the Board of Missions to the more feeble and destitute parishes of this Diocese.

"We beg that the hands of the Bishop, whom God has just set over us, may be sustained by the Board as much as possible. They will find the Church in this state to be much like our prairies. They require patient, persevering labor, some outlay of money, and great self-denial and suffering by the laborers, to prepare them for tillage and fruit-bearing: but after they are properly prepared, they are found to be rich, kindly and fruitful.

"In fifteen years past, while the population of this state has rather more than doubled, that of the Church has increased more than six fold. When this state will hereafter count its people by millions, this Diocese will realize a corresponding increase should its efforts in the mean time be properly sustained.

"It is certainly the pecuniary interest of Eastern Churchmen to sustain, generously, the Church in the Missionary valley for the next twenty years. The great West beyond us has to be evangelized hereafter. Should this valley then be able to interpose its millions of Christian hearts—its wealthy cities, and Churches, and prosperous theological colleges, between the desert West and the East, then the East will be relieved from that claim upon them; and having no domestic operations on their hands save in their own Diocese, they can give their great attention to Foreign Missions.

"This seems to me to be the only plan by which the Eastern Churches can be relieved from having the Domestic Missions fixed upon them as a perpetuated claim.

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JEWS IN CHINA.

The Rev. E. W. Syle, Missionary in Shanghai, has sent to the Domestic Committee a copy of the fac-similes of the Hebrew manuscripts, obtained at the Jewish Synagogue in K'ae-fung-foo. Any persons who would wish to examine them can do so by calling at the Mission Rooms. In the next number we will make a few extracts from the narrative of the Mission of Inquiry, and from the introduction of the Bishop of Victoria, which was received at the same time. Of the fac-similes his Lordship speaks as follows:—"They brought back also eight MSS. of apparently considerable antiquity, containing portions of the Old Testament Scriptures, of which fac-similes are subjoined. These eight MSS. are written on thick paper, bound in silk, and bear internal marks of foreign, probably of Persian origin. The writing appears to have been executed by means of a style, and to be in antique Hebrew form, with vowel points."

# Acknowledgments.

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th of Nov. to the 15th of Dec., 1851:

### MAINE.

Augusta—St. Mark's.....	18 15	
Brunswick—St. Paul's.....	9 00	
Gardiner—Christ Ch.....	30 00	
Portland—St. Luke's.....	20 00	
St. Stephen's.....	22 42	
Saco—Trinity.....	5 00	104 57

### VERMONT.

Bellows Falls—Immanuel.....	8 06	
Windsor—St. Paul's.....	7 00	15 06

### MASSACHUSETTS.

Andover—Christ Ch.....	25 73	
Boston—Christ Ch.....	20 00	
Cambridge—B.....	10 00	
Greenfield—St. James'.....	30 00	85 73

### RHODE ISLAND.

Providence—Grace Ch, Sunday offerings.....		1 00
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### CONNECTICUT.

Birmingham—St. James'.....	5 00	
Bridgeport—St. John's.....	37 00	
Bristol—Trinity.....	7 50	
Brookfield—St. Paul's.....	4 00	
Fairhaven—St. James'.....	20 48	
Hartford—per G. S. G., M. D....	5 00	
New Haven—St. Thomas'.....	32 72	
Pomfret—Christ Ch.....	15 00	
Ridgefield—St. Stephen's.....	5 00	
Waterbury—St. John's.....	385 00	
West Haven—Christ Ch.....	10 00	
Weston—Emmanuel.....	4 00	
Windsor—St. Gabriel's.....	5 00	
Woodbury—St. Paul's.....	7 00	542 70

### NEW-YORK.

Brooklyn Heights—Grace Ch.....	108 42	
Castleton—St. Paul's.....	20 26	
Canton—Grace.....	5 72	
Eastchester—St. Paul's.....	5 00	
Little Falls—Emmanuel.....	7 52	
Manhasset—Christ Ch.....	22 00	
New Windsor—St. Thomas'.....	15 00	
Poughkeepsie—Christ Ch.....	102 00	
Rossville—St. Luke's.....	6 00	
Sandy Hill—Zion Ch.....	6 11	
Sing Sing—St. Paul's.....	23 00	
South Brooklyn—St. Paul's.....	11 49	332 52

### WESTERN NEW-YORK

Geneva—Trinity, for the Jews..	50	
A Young Lady.....	10 00	10 50

### NEW-JERSEY.

Berkeley—St. Stephen's.....	3 00	
Elizabethtown—St. John's.....	52 00	
Fairview—Trinity.....	1 00	
Gloucester—Ch. of the Ascension	4 92	

Haddenfield—Grace.....	3 08	
Mt. Holly—St. Andrew's.....	40 00	
Newton—Christ Ch.....	5 00	
Orange—St. Mark's.....	53 25	
Rahway—St. Paul's.....	15 00	
Red Bank—Trinity.....	5 64	
Salem—St. John's.....	86 00	
Shrewsbury—Christ Ch.....	9 38	278 27

### PENNSYLVANIA.

Bellefonte—St. John's.....	12 39	
Carlondale—Trinity.....	11 00	
Lewisdown—St. Mark's.....	12 00	
Meadville—Christ Ch.....	10 19	
Philadelphia—Gloria Dei Fem.		
Sun. Sch.....	20 00	
A Lady.....	5 00	
York—St. John's.....	23 50	94 08

### DELAWARE.

Smyrna—St. Peter's, for Ill....		5 00
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### MARYLAND.

Baltimore—Mt. Calvary.....	12 00	
St. Paul's.....	107 53	
Kent County—Chester, Pa.....	8 88	
Patapco Female Institute.....	20 00	
Queen Caroline, Pa.—Christ		
Ch.....	10 00	
Upper Marlborough—Trinity.....	11 00	
Washington Co.—St. Mark's.....	11 00	
“A Friend,” per the Rev. R.		
W. Goldsborough, ½....	2 50	182 91

### NORTH CAROLINA.

Elizabeth City—Christ Ch.....		13 00
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### OHIO.

Chillicothe—St. Paul's.....	26 06	
Hudson—Christ Ch.....	13 00	
Marietta—St. Luke's.....	7 00	
Portsmouth—All Saints'.....	26 00	72 06

### INDIANA.

Terre Haute—St. Stephen's....		6 10
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### ILLINOIS.

Grand Detour—St. Peter's.....	6 00	
Pekin—St. Paul's.....	2 00	
Springfield—St. Paul's.....	22 00	30 00

### LEGACIES.

From the Executor of the late		
W. J. Cornell, 4th annual		
instalment.....		100 00

### MISCELLANEOUS.

Z. Z., Thank Offgs., ½.....	2 50	
A. C. C.....	2 00	4 50
Total.....		\$1777 54
(Total, since June 15., 1851.)		\$8585 86



## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## JOURNAL OF THE REV. E. W. SYLE.

We would call the attention of our readers to the following interesting extracts from the Journal of the Rev. Mr. Syle. They show the nature and progress of his work, and the kind of people with whom he has to do. We have frequently heard his "Journal" spoken of as eminently adapted to increase the interest felt in the China Mission, and have no doubt it has been an important instrumentality to this end. Though it may cost the writer much pains-taking, after the fatigue incident to his labors, to record them in part, and then again to copy portions of them for our perusal, we are convinced that he is thus most essentially promoting his work, and creating a stronger interest in the Church at home.

*Learners and Inquirers.*

July 2d, 1851.—The Bishop having returned from Ningpo, and I being in consequence set free once more to return to my duties in the city, I have resolved to devote one day more each week to meeting with inquirers and learners. At the conclusion of the service on Sundays, it is my custom to mention the day of the moon on which the next Sunday will occur, and also invite any present who may wish to acquaint themselves more particularly with "the doctrine," to meet me at such and such times—naming them. Most commonly two or three persons follow me into the vestry at once, and with them I converse, giving them books,

and inviting them to come again for explanations of any thing in those books which is not clear to them. A large proportion of such visitors never come again. The sermon they have heard, the personal appeal I have added, and the book which has been given—these are, perhaps, the *one* sermon, the *one* appeal, the *one* book which brings Christ before them. The seed is sown, and the harvest must be waited for—to be reaped most probably by other hands than those which have sowed the seed. There are others of such visitors, however, who come repeatedly, and learn a good deal of Scriptural truth. Out of these, a yet smaller number ask for baptism, and are put under regular instruction accordingly. Ten such are now on my list, of whom I entertain some good hopes. It would nearly double the number if I included all who have been recognized as candidates in times past, but who seem not to be in earnest. From time to time I go and visit such, reminding them of their former professions, and urging them to bestir themselves, or I must strike their names off the list. They beg me not to do this, give a score of reasons—old age, sickness, distance, &c., why they cannot come to the house of God; promise improvement, and do, perhaps, attend more regularly for a time; but this yields one small satisfaction.

*Examination of Classes.*

July 4th.—Mr. Summers' engagement having terminated, an examination of his class was held this morning. They were questioned in Geometry, History and Grammar, but did not acquit them-

selves well, partly, I believe, because of feeling embarrassed, but chiefly, I think, because of their having been checked in their progress by being transferred from one teacher to another, so that no one person's method of instruction could be brought to bear upon them for any sufficient length of time. This evil (unavoidable in the circumstances in which we have been placed) will, I trust, be remedied on Mr. Point's arrival. Meanwhile an arrangement is contemplated by the Bishop which will relieve both him and myself from all but the religious instruction of the school.

To return to the examination—Miss Tenney's and Miss Fay's classes were also questioned, and acquitted themselves in a manner quite creditable both to themselves and their instructors. I think we are justified in entertaining great hopes of the young boys, if the Lord continues to smile upon our school efforts as He has done hitherto.

#### *Chi and Soolong.*

*Sunday 6th.*—Went up to the church early and held the first service myself. During the Bishop's absence *Chi* has done what he could there, while I conducted the service in the school chapel. Now he resumes his teachings at Mrs. Bridgman's school, and I my regular ministrations in the sanctuary. During the interval between the services, *Soolong* and myself consulted, and prayed over the cases of those who are, or who have been, applicants for baptism; and then the old man confided to me his desire, (which he states to be of some months' standing,) that he might be employed in imparting to others some knowledge of the Gospel. I was truly glad to hear this from him, and promised to mention the matter to the Bishop.

#### *New Arrangement.*

*7th.*—The new arrangement for the school goes into effect to-day. Miss Tenney is put in charge of the first class—a difficult and onerous duty—but one to which I think she will prove herself equal. Miss Fay teaches the second set, about twenty in number; and the little ones are committed to *Chung Chan*, the young married man who has been heretofore in *statu pupillari*.

#### *Soolong Received as a Candidate for Holy Orders.*

*Wednesday, 9th.*—Usual classes at the Church. The Bishop having received *Soolong's* application favorably, and appointed the Gospel of St. Matthew (both in the Revised Version and in the Local Dialect) and the catechism on the Creed as the subjects of his first examination, I informed him of it, and wished him "God speed" in the work of his preparation. Twice since his conversion has this old man been brought back, as it were, from the brink of the grave—once when sick of a fever, and again when the ferry-boat he was in upset in the river. I trust he has been thus spared to do an important (though it may be unobtrusive) work in laying the foundations of the Church in this place. In a great building, the first laid stones are buried altogether under ground—seldom thought of, and never gazed upon; even the second and third courses lie so near the ground that the falling rain splashes and discolors them; yet are not these less important (but more so, rather) than the mouldings and pinnacles which catch most prominently an observer's eye? Oh, let prayer be made, that the first foundations of our work here may be laid truly and solidly, and with no admixture of wood, hay, or stubble.

#### *Encouragement—Illness.*

*11th.*—I felt some encouragement after the usual instructions of the day were over, at a revival of interest in the work of salvation, manifested (as I thought) by two of the women who had formerly been much in earnest, but had fallen off. They both live at some distance from the Church, and are both afflicted with bodily infirmity. So that it seems desirable to procure a room somewhere in their neighborhood to serve as a place for catechetical meetings during the week.

*12th.*—Rev. Mr. Lord and his wife have arrived from Ningpo, on their way homeward. Mrs. L.'s health seems to have completely failed, though, when she arrived here four years ago, no one could have given greater promise of continuance in health than she appeared to do.

*Sunday, 13th.*—Just able to get through the usual services.

*14th.*—Chill and fever again. A severe attack.



### *Alarm and Superstition of the People.*

16th.—*Chi* attended to my duties for me at the Church. When he came in the evening to give an account of the day's occupations; he mentioned that the people in the city had been thrown into great alarm by a quantity of blood having been seen—some say, spouted up; others, sprinkled about—in a street near the Fokien Quarter. Crowds of people had flocked there. The mandarins had been requested to investigate the prodigy: and altogether quite a consternation had been produced. Then it was suggested that there had been a constant firing of guns in the harbor for the last few days, and that boded no good; indeed, some people confidently expect, that on the 22d of the moon (next Sunday) a great naval engagement is to take place, there being about twenty lorchabuilt war-boats collected here, belonging to the Chinese. These, with the "Contest," brig of war; the "Salamander," war steamer; the French frigate "Capricieuse," (whose incessant saluting have caused part of the alarm) and a Portuguese war vessel of small size—all these, somehow or other, were to get fighting with one another, though with what object does not appear. No doubt a good deal of this excitement has been got up among a company of Fokien men, who have set themselves to hinder the completion of a road which the foreigners are anxious to make for the purpose of taking horse-exercise. This road is laid off in a nearly circular form, and is about the length and breadth suitable for a city wall; and they have got the notion that the British want to build a fortification. Hence, in a great degree, this alarm, though I have no doubt the mind of the people is also affected by rumors of the really serious rebellion going on in Kwang-Se.

### *History of the Mission.*

July 18th.—Finding myself so frequently invalided, for days together, as I have been since my first attack of chills and fever, now nearly a twelvemonth ago, and not knowing what may be the end of it, my thoughts have naturally turned to the history of our Mission. I have occupied myself in tracing its progress from the first, and have prepared a brief sketch of the difficulties it has struggled through

since 1834, when Lyde was summoned away by death, from the work which "it was in his heart" to perform. To-day I made a copy of this sketch (having first read it to the Bishop) into a book which is intended to contain the "Annals of Christ Church, Shanghai." It will serve as an introduction to the "Annals" proper, which will commence with an account of the Consecration of the Church, on January 6th, 1850, (The Epiphany.) I intend to employ a few more of the hours when I may be kept at home on the sick list, in doing the same with regard to our school efforts. The two very nice books which we have devoted to this purpose, were sent out some time since through the kindness of our friends of the Church of the Ascension, Philadelphia.

### *Conversation with a Native Romanist.*

Sunday, 20th.—Felt greatly assisted in going through both services to-day. Visitors as usual; among them a sensible-looking countryman, who proved to be a Romanist, and who set himself to catechize me on so many points, that, at last, I asked him plainly what his object was; and he told me (as I think, ingenuously) that he wanted to find out whether the "Jesus whom we preach" was *the same* Jesus as the Romanists believe in. Some time ago, he said, his bishop (whom I judge to be the young Suffragan I mentioned as having called on me) asked him "was it indeed *the same* Jesus that he and I both preached?" The man seemed to be satisfied with the attempt to certify himself on this point, and went on talking quite freely about what he had read in the "Holy Books." This phrase is one which always requires to be discussed with a Romanist, for by this name they call those compilations of Scriptural truth and legendary error which misinform their followers, whilst we use the expression only for the Sacred Scriptures. I cannot recount all he said, but I remember that we "brought up" by his telling me that it was written in *his* "Holy Books" that Eve, after having received the promise of a Saviour, inquired how long it would be before He should be born, and was told by some one in a vision, "Somewhat more than 5,000 years." Here I interrupted him, and explained the difference between the Romanists and ourselves about permitting the people to read the Scriptures for

themselves. After his promising that he would not allow it to be burned, I gave him a copy of St. Matthew's Gospel. "Oh no," he said, "The Priests shall not so much as know that I have it!" On hearing this, I told him that it was not according to our custom to conceal what we did; and then he changed his tone, and said he would not be ashamed to let any one know that he had come to see me, and had one of our books in his possession. Such cases as these are always a puzzle to me: the first suspicion is that these people come as spies, and if so, they are heartily welcome, for it is one of the glories of Protestantism, that what we do is "all fair and above board."

#### *Jewish MSS.*

*July 21st.*—Calling to-day on some of the Agents of the London Missionary Society, I saw two or three of the Rolls of the Law, of which six had been purchased at *Kae-fung-foo*, and brought down here. Two Chinese Jews accompanied on their return the parties who had been sent to procure these MSS. One of the Rolls is a good deal damaged by wet; the other five are in a very good state—clean, the skins very substantial, and the writing quite clean and legible. I am sending a copy of the first MSS. procured to our Domestic Committee, together with an account of the first expedition. Further accounts will, no doubt, be published soon, and I trust this opening will be followed up by the London Jews' Society, who have supplied the funds for doing what has been already accomplished.

#### *Encouraged by News and Remembrances from Home.*

Letters received to-day bearing date "New-York, 7th May."

*July 23d.*—By the *Howqua*, recently arrived, so many papers, letters and boxes have been received from friends at home, who "esteem us very highly in love, for our work's sake," that we begin to feel a strong confidence that our Mission is receiving, in greater degree than heretofore, the attention which its importance demands. Of course private acknowledgments will be made to those parties whose names we know, and whose thoughtful kindness we most fully appreciate; but I could not refrain from this general mention of what brought so

freshly to my mind, Phil. iv., 15-18. I thought also of Mal. iii., 16.

#### *Examination of Scholars.*

*July 25th.*—The Bishop held an examination this morning, or rather he made an investigation as to the amount of progress in Chinese books made by the scholars since his last scrutiny. The method of learning Chinese is so peculiar, that what we understand by "an examination" is very hard to conduct; though it was not difficult to perceive, by what was elicited to-day, that the educational methods of China must undergo great changes before what we consider satisfactory results can be hoped for. This is a great subject, and one that calls for the undivided attention of more than one mind devoted to the cause of Education.

#### *Personal.*

*Sunday, July 27th, (Sixth after Trinity.)*—The anniversary (according to the Church Calendar) of my ordination. Seven years have now passed since I received the ministry, which it has been my especial privilege to exercise almost exclusively among the heathen. Can it be true that unto me "is this Grace given?" Yes, beyond doubt it is so. For part of my occupation, this very day, has been to listen to the story of differences that have arisen between some of the little company who have received Instruction and Baptism at my hands; who have been confirmed and admitted to the Communion; and now, they are beginning to learn that Baptism and Communion are no charms, but only means and pledges of Grace; they are requiring to be taught that they must—

"Their faith by holy tempers prove." †

#### *An Excursion.*

*July 28th.*—On Mr. Lockhart's recommendation, tried the effect of an excursion down to Woosung, and with some benefit, I think. We are very poorly off, however, for the sanatorium here; the discomfort and confinement of living in a boat, greatly counteracting the benefit arising from change of air and scene. To-day, for instance, after a favorable run down the river fourteen miles, there was nothing left for me to do but to turn round, and come back again. The little town of *Paon San* is a low, dirty place,



offering no accommodation for spending even a few hours in comfort, much less a night. On board one of the opium receiving ships, anchored off the town in the middle of the river, I might, no doubt, have got a bed for the asking; but the concomitants are too painful to make such a lodging-place acceptable, in spite of the comfortable arrangements of the cabins, and the almost luxurious provision for the table to be found there. The anomalous combination of gentlemanly manners, and, in some cases, of cultivated intellect also, with so injurious a traffic as that of opium, is very painful to contemplate.

*Inflammatory Placards—Action of the Authorities.*

July 30, 1851.—On arriving at the church, Soolong told me he had been taking down inflammatory placards which had, during the night, been posted up at our gate, as well as in various other places, by some parties unknown. No names are affixed to the paper, but it is quite in the style so common in and about Canton some years ago. It is a matter of discussion how such masked fulminations should be dealt with by the foreign authorities; whether they should be treated with disregard, or whether the mandarins should be called upon to seek out and punish the authors. In this instance, it is pretty well known that the vituperative paper originates from a company of Fokien men, between whom and the foreigners there has been a quarrel about the purchase of some land.

31st.—On the joint remonstrance of, I believe, all the foreign consuls here, the Che Heen (Mayor of Shanghai, as he is sometimes called) has ordered all the placards mentioned yesterday to be torn down or defaced. It was thought that no toleration ought to be shown to a system of anonymous abuse which had wrought such deplorable results as the murder of six Englishmen, two years ago, in the neighborhood of Canton; besides which, it is strongly suspected that some, at least, of the mandarins are trying the old game of secretly instigating what they publicly profess to discountenance.

*Imperial Manifesto.*

There is another paper, which I saw myself pasted up at one of the examination

halls, which, I think, exhibits more of the interior mind and settled way of thinking among the Chinese. It is a republication of one of those imperial rebukes which seem to be constantly emanating from Peking on some subject or another. This one complains that the mandarins, both great and small, are remiss in their duty of instructing those immediately below them; so, also, are parents, and elder brothers, and teachers, and men of letters generally. Hence the rapid spread of evil teachings, and the waste of the people's money in burning incense and other unprofitable customs. These things must be put down, and persons of rank must be diligent in instructing their inferiors, &c., &c.,

What first strikes a foreigner in such productions is their exceeding flatness and entire want of force; yet they seem to exert an important influence over the people to whom they are addressed.

*Sickness.*

Sunday, August 3d.—Communion season at the school chapel, and the Bishop feeling very unwell, I took the prayers and sermon. Afternoon and evening duties as usual; service at the church and lecture at the school-house. Nothing of unusual interest occurred.

4th, 5th, 6th.—Chills and fever each day.

7th, 8th.—Heavy doses of quinine and laudanum, distracting my head, but proving effectual in checking the return of ague. Unable to do anything but read and write a little. My correspondents, I fear, will hardly thank me for what I have sent them by this mail; that is, if the reading of my letters prove as heavy work as the writing was.

Sunday 10th.—At home all day; not strong enough to attempt anything but the lecture in the evening. Chi went up to the church and did what he could there. Oh! the burden of being feeble in such circumstances as those which surround us!

*Death of the Infant Son of the Bishop.*

Monday, 11th.—A sad and heavy day for us all, but especially to the Bishop and Mrs. Boone. Their youngest child, Stephen Elliott, a very fine little boy of about twenty months old, was poorly yes-

terday, but did not exhibit any alarming symptoms till early this morning. Near noon he died. Inflammation of the brain seems to have been his disease, and the violent heat of the weather the immediate cause of its occurrence. The hearts of parents begin to yearn with anxious solicitude over their little ones when the months of July and August draw near. There is no place in the neighborhood to which they can fly for a cooler climate; sometimes, as is the case this year, the supply of ice fails; the physicians are almost brought down to a sick bed themselves, because of the incessant calls made upon their strength; and the poor little sufferers, in a few hours, perhaps, require no more at their parent's hands than grave-clothes and a coffin. Such, in truth, has been the brief history of the little darling whose liberated spirit is now experiencing the blessedness of being absent from the body and present with the Lord. Whoever is a parent, and reads these lines, will understand what feelings fill our hearts.

12th.—By the Bishop's advice, and according to my own judgment, but sorely against my inclination, I refrained from performing the funeral service for the child of our nearest friends—the infant who had received baptism at my hands. To be one of the bearers of his little coffin was as much as the measure of strength I possessed would allow me to venture upon. It was evening when we laid him in his little grave, close beside my own little Bessie. Mr. McClatchie performed the service, and many of our missionary friends were present.

#### *Soolong and the Romanists.*

Sunday, 17th.—Though I had been ailing (and I fear somewhat querulous) all the week, to-day I felt uncommonly bright, and was able to attend to my duties at the church with much satisfaction. Between services, Soolong came with two books in his hand, inquiring what was to be done with the case of two Romish children who had been brought to the day-school, with the request, that they might be received and taught to read those books. The teacher wanted to know would I approve of this being done.

'You may teach any books in the school,' I told him, 'the doctrine of which is according to the Holy Bible.'

'Well, how about these, then?' Soolong inquired.'

'Look into them, and see what is there,' was my answer.

He did so, turning to several places, and finding the old burden—'Worship of the Virgin, and adoration of Saints and Angels, beautifully translated, and made to sound very musical.'

'Now turn,' said I 'to the Scriptures, the true 'Holy Books,' and not those to which the Romanists have given this name.\* See what is said at Rev. 22, 9, and at 1 Tim., 2-5. These passages seemed to be a sufficient answer, without my saying any more.

#### *Sad News.*

18th.—The monthly mail, which has been coming into our hands in detached portions during last evening and this morning, brings intelligence of two deaths that will be felt in the Christian world. One is that of Mr. Gutzlaff, at Hong Kong; and the other, of our esteemed Christian friend, Mr. Olyphant, of New York. He died at Cairo on his way home by the overland route,

#### *Female School Building.*

20th.—Much to the delight of all our members, but especially of Miss Jones, the contract for building the girls' school-house was made to-day; and in the cool of the evening I assisted the Bishop in marking off the ground. When this shall be finished and in operation, and when there shall be a hospital connected with our mission, there will be a completeness about our operations from which we may well hope for the happiest results.

#### *Difficulties in making Translations from the Prayer Book.*

23d.—Finished the first draft of a translation of the office for the Ordination of Deacons. This the Bishop will revise and amend previous to Chi's ordination. The difficulty of adhering closely to the phraseology of the Prayer Book is immense, and arises, in a great degree, from the length and complexity of the sentences, as well as from the frequent employment

\* Such, for instance, as "Legends of the Saints," &c. I have seen, in one of their "Lives of the Apostles," an undistinguished mixing up of the facts of Scripture with the uncertain stories of tradition. Such works, as well as devotional ones, they call "Holy Books."



of the relative pronoun. This is a part of speech which the Chinese very seldom use—at least in speaking—and what we aim at employing is the language which is ‘understood of the people.’

#### *Visitors and Inquirers.*

*Sunday, 24th.*—Between the services at the Church I had the following visitors:—A young schoolmaster, candidate for baptism, who came to read the Catechism, or the Ten Commandments, (he is also reading Genesis.) Another candidate, who exhibits great interest and intelligence—a sort of doctor by profession, of middle age, and not in needy circumstances, (he asked me, among other questions, whether our souls were derived down from Adam;) a woman, aunt of one of our schoolboys, who shows a much-enduring patience and cheerfulness under a very afflictive sickness, and desires Christian instruction, offering an upper room in her own house for the purpose of holding meetings for catechizing; one young man from a neighboring province—I gave him a book; one older one ruined by opium smoking—I sent him to Mr. Lockhart; one youth for ague medicine—promised to give it him to-morrow; and one poor old soul, half blind, who had walked in from the country a long distance, in the hope of ‘receiving an alms.’

“Happily I felt quite able to sit in my chair and converse with all comers; to do this was much easier than to go up into the pulpit and preach; though I was able to go through both services to-day without breaking down. I have great confidence in the good effected by these quiet, personal conversations; and I feel truly thankful that so constant a succession of these my poor fellow-creatures who are ‘without God, and without hope in the world,’ feel drawn thus to come and inquire concerning the way of salvation.”

#### *Storm and Flood.*

*27th.*—A heavy storm which, from its taking place at this season, coupled with its violence, will prove, we fear, to be the commencement of a typhoon. The prospect of another year of damaged crops, with the attendant distress, is quite appalling to those who have witnessed such scenes of sickness and famine as pass before our eyes during the winters following an autumnal overflow.

*28th.*—All the low grounds, including our garden, flooded. Storm still continues.

*29th.*—Storm subsided, but the tides rise higher and higher. Some of the out-houses flooded.

*30th.*—The weather bright and beautiful. The extreme heat of the summer seems to have been broken by the recent tempest. But the aspect of the fields is very saddening: banks broken down, bridges loosened so as to be unsafe, plants and vegetables prostrate, and the light soil washed away from their roots; the cotton crop ruined, and the rice much injured. Surely the Lord hath a controversy with this people!

#### *Chi's Examination—his Fidelity and Qualifications.*

Still we, in our spiritual vineyard, have, thank God, an auspicious event to record to-day. *Chi's* examination for deacons' orders, (in accordance with Canon 1 of 1850,) took place this morning, and occupied the Bishop, Mr. McClatchie, and myself, about three hours. He was questioned quite fully on the books of Scripture, and on the 39 Articles, and answered so satisfactorily as to enable Mr. McClatchie and myself to sign his testimonials with much confidence and pleasure. He also read two sermons, written out in the dialect of his region, which is to him, being a *Fokien* man by birth, about the same as it would be for an Italian to compose in French.

*Chi's* whole course of candidateship has been a trying one. I know that for some time after his arrival here, he was much importuned by his friends and acquaintances to throw aside his books and engage in business, which I have no doubt he might, from his knowledge of English, have done so as to make money fast. But this he resisted, as also he has been enabled to do with all the allurements that spread themselves out before a young man in his somewhat isolated position. Not being a mere schoolboy, and having no companion in his studies, and moreover enjoying (as it was proper that he should) a greater degree of liberty than most of those about him, it redounds—to speak after the manner of men—very much to his credit that he has not once given occasion for anything like serious reproof on account

of conduct unbecoming his standing as a candidate for orders. On the contrary, he has conciliated the good will, and gained the respect of, I think I may say, *all* the teachers and servants connected with our establishments; and this, considering how eagerly they who believe not, "watch for the halting" of new converts, is no small proof of his having "a good report of them which are without."

One thing more I must add, as of my own knowledge. I find in my old Journal for 1848. the following brief notes:

"*Sunday, Dec. 10th.*—*Chi* was directed to visit the school, and catechize." This was the then recently-established day-school outside the Great South Gate. Again,

"*31st.*—Visited the South Gate school. Boys much improved since *Chi's* going to catechize them." And so I think the day-school, now under his own entire charge, would furnish evidence of his "aptness to teach."

Mrs. Bridgman (whose school of about twenty little girls *Chi* has taught on Sunday mornings, now for some months past) says that he is quite successful both in securing the children's attention and that of the mothers, who sometimes come in. To which Dr. Bridgman adds, that *Chi* has "uniformly conducted himself with great propriety, and has taught as if he himself understood what he was endeavoring to impart to others."

The interest of this occasion—the ex-

amination and recommending for Deacons' orders of the first native Chinese Candidate, who is at once *Protestant and Episcopal*—will excuse the length of my remarks. The Ordination is appointed to take place in Christ Church, Sunday week.

### *Illness—Religious Services—Need of Help.*

*Sunday, July 31st.*—Communion at the School Chapel. The Bishop being very unwell indeed, I took the Prayers and Sermon: it was quite as much as he could do to perform the Communion Service. In the afternoon, at the Church, I myself felt quite unequal to giving the people a discourse of ordinary length. I read, however, in the vestry with two learners, and conversed with two others who came for that purpose.

After our usual evening service at home, there was no lecture. Neither the Bishop nor myself were in a condition to undertake it. Surely the time is come for help to reach us from some quarter! We would fain hope it is nigh, even at our doors.

Let the words with which our brother abruptly closes his journal, be written in our memories and our hearts: "*Surely the time is come for help to reach us from some quarter. We would fain hope it is nigh, even at our doors.*"

## MISCELLANEOUS.

### New Mission to the Islands of the Pacific.

THE "American Board" has opened a Mission in the *Caroline Islands*, which is placed under the care of the Rev. Mr. Gulick, aided by *native helpers from the Sandwich Islands*.

Thirty-one years ago, the first Missionaries went from this country to the Sandwich Islands, then inhabited only by heathen. Now Christian natives of those very islands are going to carry the Gospel into the more remote islands of the sea; and what is still more striking, these

native helpers are to be supported in whole or in part by the Sandwich Island churches.

The following account of the people amongst whom this new station has been opened, is taken from the New-York Observer:

*Micronesia* comprises several groups of islands lying west of Polynesia, extending through about forty degrees of longitude and twenty degrees of latitude, almost the whole of it being north of the equator. The principal groups in this division are the Pelew, Ladrone, *Caroline*, Ralich, and Radick islands, Mul-



graves and Kingsmill. The islands are very numerous, but not large. The name Micronesia signifies "the region of small islands."

The Micronesians are of the same race with the Polynesians, and are like them in complexion, features, physical structure, language, customs, and general characteristics. There are, however, some diversities in the different groups of the region. They are social and enterprising. A constant intercommunication is kept up by the inhabitants of the different groups and islands, a circumstance highly favorable to the spread of the gospel among them. In their voyages, it is said, they govern their courses by the stars with great accuracy. Their skill in the arts is considerable. Their most striking trait of character is native kindness of heart, and a sweetness of temper rarely to be found among men in the savage state. They are intelligent and considerate, acute, and curious to understand anything new. Monuments of a higher state of civilization exist among them. Their religion consists mainly in the worship of the spirits of their ancestors, to whom they pray and offer ceremonies; but they have no temples, images, or sacrifices. The *tabu* system of the Sandwich Islands does not appear to exist among them.

Micronesia promises to be an open and an exceedingly interesting field of missionary labor. Some of the inhabitants have heard of the changes wrought at the Hawaiian islands, and have earnestly entreated that missionaries might be sent to them also.

There is a general understanding with the London and other English missionary societies, that the islands of the Pacific, south of the equator, are to be occupied by them, and those north of the equator by missionaries from this country.

The line of steamers soon to be established between our western coast and eastern Asia, for which some provision has already been made by our government in its recent treaty with the Sandwich Islands, will pass through Micronesia, and thus open a regular channel of communication with Honolulu and this country.

This mission is to be a branch of the Sandwich Islands mission, and will be composed partly of American and partly of Hawaiian Christians, chiefly of the latter, both males and females. The

Hawaiian missionaries, it is expected, will be sustained wholly by their own churches. Other missionaries who may accompany them will derive their support from the same source, so far as may be found practicable.

A society, with this object in view, has recently been formed at the islands, auxiliary to the American Board. To this will be intrusted, for the most part, such preliminary measures as may be requisite to the establishment of the mission. The first step will be an exploration of the field, under special instructions sent to the Sandwich Islands mission, who will probably dispatch some of their number for this purpose.

Micronesia consists in part of low, flat, coral islands, from one to five or six feet above the ocean, and in part of high, mountainous, volcanic islands. The latter, it is probable, will be first occupied by the contemplated mission, and the former at a subsequent period, perhaps by Hawaiian missionaries, acting under the superintendence of their American brethren. It is thought, also, that a small missionary vessel will be called for in the progress of the work, which perhaps the mission itself, with native aid, may be able to construct.

#### China and the Opium Trade.

A communication in a recent number of the New-York Observer contains some very startling statements in reference to the fearful rapidity with which the Opium Trade to China is advancing. It is a matter evidently deserving the attention of all interested in the progress of the Gospel; and in the hope of doing something towards awakening this attention, and quickening prayer and effort on the subject, we subjoin some extracts from the paper referred to:

The present position of China in reference to the Opium Trade, is one of immense interest. It appears from recent intelligence, that even the Emperor, in assuming the reins of government, finds, amid all his other cares and responsibilities, the evils growing out of the traffic and use of this drug, fraught with the greatest magnitude. From small beginnings, this trade has gradually increased, till it now ranks in point of value

and extent among the first articles of merchandise on the globe. From the year 1800 to 1820, the amount exported into China varied only from 3,000 to 7,000 chests annually; in 1830, it reached 20,000 chests; in 1838, between 39,000 and 40,000; and in 1850, the amount exceeded 60,000 chests, at an expense to China of nearly \$40,000,000,

The opium is manufactured from the poppy, which is extensively cultivated in India, under the direction and management principally of the East India Company. The profits in this business are enormous. The British Government in India derives an annual revenue from this source of over \$15,000,000, which, says the *Friend of India* for November 8th, 1849, "has become so important an element in our financial system, that it is difficult to imagine how the machine of government could be carried on without it." And, says the *Bombay Gazette* for November 20th, 1849, "British India now seems really to be supported by the cultivation of this poisonous drug, and selling it or smuggling it into China." The admissions of these papers are important, as they are both published near where the drug is manufactured and sold, and are, moreover, not considered in their general character unfriendly to the present government of India.

The manufacture of, as well as demand for, this article, is increasing every year. In Maliva, a large province of Western India, where the native Hindoos own their land, the cultivation of the poppy is far more profitable than that of any other crop. It is estimated that here more than 50,000 acres of land are already occupied with the growth of this plant, and it may be increased to almost any extent. In Patna and Benares, two provinces in Central India, the poppy is also cultivated to about the same extent; and there is room for its increase in this, and the neighbouring provinces, almost without limits. The lands are here owned by the British Government, or the East India Company—which is virtually the same thing—and are rented on condition of paying the rent in opium. Here also the poppy is more profitable, both to the cultivator and owner of the land, than any other crop. It is stated on the best authority, that the net profit to the Government in the sale of the drug, is more than 300 per cent., making an an-

nual revenue from these two provinces in this single article of over \$10,000,000,

The traffic in opium from the ports of India to the Chinese coast is carried on by individual merchants or companies, and pays greater profits than any other article of merchandise. Most of these merchants are English, though often—to the shame of our country be it said—are American. There are six or eight vessels engaged in this traffic continually plying between India and China, that sail under the United States flag. The prospects of so great gain are very tempting: fortunes can be realized in the short space of only a few years.

On the part of China, there is seemingly no end to the demand for this article. Her immense population along the sea coast, and up her rivers, as well as even in the interior parts of the country, are becoming more and more accessible to trade. As yet only a small fraction of her population has ever been exposed to the powerful temptations of this poisonous drug. And there is no rational prospect at present of any checks or restraints being placed upon its traffic or use by the Chinese Government. The new Emperor, and some of his ministers, are known to be decidedly opposed to it; and the laws of the land are against it; but, *practically*, they are a dead letter. Such is the divided and weakened state of the government—such the corruption and disloyalty of its leading officials—such the connection and influence of foreign traders with the country, that it is impossible to execute these laws. And should government, in order to check the evil, impose duties upon the importation of the drug, the law could not, for the same reasons, be enforced. The use of this very poison destroys all individual honesty and self-respect, as well as fidelity and allegiance to government. It is a most fatal poison upon the very vitals of the civil polity—especially as to all means intended to check or eradicate the evil. No other source of pleasure or dissipation on the globe would present to the Chinese so powerful a temptation, or exert so destructive an influence upon their character; and when once the vice is fairly yielded to, all improvement or reform is comparatively hopeless. The evils of intemperance bear no comparison with it. Such is the repeated and uniform testimony of all persons who have been addicted to both vices.



### Christian Liberality in Humble Life.

In the course of the late autumn, the Rev. Mr. Nesbit, of Bombay, arrived unexpectedly at ———, on a Saturday evening, intending to preach next day, and to ask a collection in aid of the funds for erecting mission premises at Bombay. All that could be done, in the circumstances, was to intimate at the close of the forenoon's worship, that Mr. Nesbit would preach in the afternoon and evening, and that the collection would go to the object of his visit. At an early hour on Monday forenoon, the minister was waited upon by ———, a servant man, and unmarried, who expressed an anxious desire to see Mr. Nesbit. On finding that Mr. Nesbit had gone out, he explained to the minister the special purpose he had in view. He said that he had been taken by surprise the day before, and had nothing but a trifle in his pocket, which he thought was too little for him to give. He was quite satisfied that the Lord required the buildings which were proposed, they were evidently indispensable to the success of the missionary work; and, therefore, it was the duty of the Lord's people to provide the necessary funds. He then put into his minister's hands a sum of money as his contribution to be given to Mr. Nesbit. The sum was *ten shillings*. The minister expressed his surprise that he should give so largely to one object, however excellent. 'No, sir,' was the reply. 'The Lord enables me; it is my own wish, as a Christian, to give so much.' Some conversation ensued, in the course of which, this humble but exemplary disciple said, that he had never been allowed to want for money to give to the Lord's cause. He put half-a-crown into the plate for every one of the schemes; he considered it his duty, and felt it his privilege to do so; and he had never been the poorer for anything he had devoted to Christian objects. Not long before he had been out of place; and, while so unfavorably situated, there came round the day of collection for one of the Assembly's schemes. He resolved to give his usual contribution, his half-crown, and did so. 'And very remarkable it was,' he said; 'The Lord returned it to me in the course of two or three days in a way totally unexpected. The same thing has happened to me oftener than once. The Lord has never allowed me

to want for money to give him, and I believe he never will. It vexes me,' he added, 'to see how unwilling professed Christians are to support the cause of Christ, and how very little is actually given.' Were the spirit of this servant-man more generally diffused, our missions abroad would be more prosperous, our church at home more influential and blessed, our ministers more efficient in the work of saving souls, our people richer far, both in the perishable wealth of this world and in the unsearchable treasures of the kingdom of heaven.—*Record of the Scotch Free Church, November, 1850.*

### \* Dick the Slave, an Example for many Masters, and others.

"I presented the claims of the African Mission lately to one of the congregations in K. Collections were taken up morning and afternoon; in all they amounted to about *eighty dollars*. After the second service, Dick, a slave, and member of the Episcopal Church, came into the room and said, 'I wish to help this good cause too,' and pulling out of his pocket an old book, he handed the rector a *five dollar note*.\* 'But, Dick,' said the Rector, 'is not *this* too much for you?' 'No, sir, *I feel able to give this*, and wish you to take it for the Africans.' And this contribution of Dick was equal in amount, I believe, to any other found in the plate."

### Religious Liberty in Sardinia.

"To the credit of the Sardinian government it must be said, that Protestant residents in Nice enjoy entire religious liberty. Priests and monks there are in abundance, but they do not interfere with the rights of Protestants. Bibles are for sale in the shops, and no man feels under any restraint in expressing his opinion on matters of religion. It is not so in Tuscany, or in any Italian State except Sardinia. Sardinia is, in the judgment of those whose opinions deserve respect, the best governed Catholic country in Europe. Whether it is owing to the indifference of the king to religion, or to sentiments of liberality, it is certain that the Waldenses are now restored to their political rights, and are protected in the exercise of their religion.—*Obs.*"

\* Acknowledged in this number of the Spirit of Missions.

### The Country adjacent to Liberia.

The American Missionary recently published an account of a tour made by a missionary in going from Liberia into the interior. He passed through thirty villages of the Goulahs, Deys, Queahs, and Condoes; and the distance which he travelled was about two hundred and fifty miles. In his report, he speaks as follows:

"Such a country as we passed through in that missionary tour, I have not seen surpassed in either of the West India islands which I have visited, from Trinidad to Tortola and the Virgin islands. It is an elevated mountainous country. Ranges of mountains, running most generally parallel with the line of coast, from north-west to south-east, rise up before the delighted eye of the traveller, convincing him that he is no longer in the land of burning sands and deleterious swamps, such as are encountered in proximity with the shores, but in quite another region. And such are the gradual undulations of its surface as would greatly facilitate the objects of agriculture. There are few, if any, very steep acclivities; nothing like the bold precipitous mountains of our Eastern States. Beautiful and extensive valleys lie at the base of these mountains, which gently slope down to the level country lying between them.

"It is a well-watered country. During the eight hours' travel, which we were frequently obliged to perform in a day, we never walked more than two hours or two and a half at one time, without coming to some beautiful stream of cool and very pure water, either a tributary of the St. Paul's, or some other of the many smaller rivers which intersect that African Canaan. And here it may be proper to add, that my attention was directed to an examination of the adaptation of these streams to the purpose of machinery, sites for mills, &c.; and I hesitate not to affirm, that within the Goulah country, especially, any number of the most eligible situations may be found, where, at any time during the year, good water-power may be obtained for any of the purposes which an enterprising community, agriculturists and mechanics, may require. My journey was performed in the very middle of the dry season, and yet we found plenty of water in the different streams.

"It is a well-timbered land. Through an extensive forest of acres of miles which lay in our return route, I was so struck with the gigantic trees of immense height, which reared their towering heads and united their luxuriant foliage in forming above us one dense and rich canopy, that I called the attention of the colored ministers of the Liberia Annual Methodist Conference who accompanied me, to this evidence of the richness of the country which God has given to the Africans, and to which their exiled brethren were invited by so many powerful considerations. I measured several trees, and my journal, kept at the time with scrupulous exactness, records twenty-three, twenty-four, twenty-five feet as the circumference of many of them within six feet of the ground. Let me remark, that the variety and superior quality of the wood found in these forests, and, indeed, all along the borders and around the settlement of Liberia, from Grand Cape Mount to Cape Palmas or Maryland, cannot be excelled anywhere within the torrid zone. From a species of poplar, soft, and adapted to all the purposes for which the white pine is used in America, up to the teak, a variety of mahogany, a beautiful species of hickory, very abundant at Cape Palmas, the iron-wood, the brimstone, susceptible of a polish for furniture of surpassing beauty, and many others, an almost endless supply may be found.

"It is an exceedingly fertile soil. The immense undergrowth of shrub and vine interwoven around the giants of the forests, so thick, so impenetrable, without much effort, and through which a footpath only conducts the traveller, is the best proof of this. But the grains, roots, fruits, vines of the tropics, all concentrate here, and may be raised with a degree of comparative ease, a rapidity of growth, and an abundance almost incredible. I have stood erect under the branches of a cotton tree, in a Goulah village, as they spread forth from the main trunk, laden with bolls, and supported by forked sticks to prevent their being broken down by their own weight, and found, on measuring, that the tree covered a space of ten feet in diameter. On examining the staple, as the ripened bolls burst into maturity, it was found as good and equal in the fineness of its fibre to the cotton of any country."



### The Five Books of Moses in China.

The two Chinese travellers, K'hew-t'heen-sang, and Tseang-young-che, who formerly visited K'hae-fung-foo, have paid that city a second visit, and returned. They embarked on the 20th of May, and reached Shanghae again on the 20th of July, having been absent two months. Their object in going was to obtain the rolls of the law, and to bring away some of the Jews, in both of which they have been completely successful. Some difficulty was at first experienced, when they announced their object to the assembled Israelites in K'hae-fung-foo; a part of them being favorable thereto, and the rest averse. A fortnight was spent in deliberations, during which time our travellers gradually won more of the professors of Judaism over to their side. Lest they should think, however, that strangers wished to obtain their records for nothing, they were willing to pay a suitable price for what they received. This reasoning gradually prevailed; at first they brought a few of the miscellaneous portions of the Law, written in separate pamphlets, similar to those which had been previously procured. These amounting to several tens, will probably make up altogether a considerable part of the five books of Moses. There is among them, also, a chronicle of three or four Jewish families, with the names written both in Chinese and Hebrew. Unfortunately this is without dates, otherwise it would have been a valuable historical document. After some delay, and debating

about the price of the rolls, one was at length brought to the inn where the travellers lodged, but in a very decayed condition. This was objected to, on account of its apparent incompleteness; but the Jews said, the roll in question was more ancient than the rest, and that its decayed state was to be ascribed to its having been immersed in the flood which occurred in their city two or three hundred years ago. At length a meeting of all the professors was held in the synagogue, amounting to several hundreds, when it was decided that more rolls should be given; and five additional ones, in a good state of preservation, were handed over in the presence of all, and the sum agreed for paid. On examining the six rolls now brought, they are found each one to contain a complete copy of the five books of Moses (excepting the one first brought which is defective), some more ancient, and others more fresh in their appearance. They are all beautifully written, without points or marks for divisions, on white sheep skins, cut square and sewed together, about 20 or 30 yards long, and rolled on sticks. They are for the present to be seen at the house of the Rev. W. H. Medhurst, and will, when good opportunities offer, be successively forwarded to the London Society for Promoting Christianity among the Jews, through the Bishop of Victoria, to be ultimately deposited in the British Museum, where a number of ancient copies of the Scriptures already lie.—*The North China Herald*,

## Intelligence.

### China.

WE have the pleasure of laying before our readers, interesting intelligence just received from the China Mission. The journal of the Rev. Mr. Syle reaches down to the 31st of August, and his letter was written as late as the 9th of September. At this time Bishop Boone was suffering much from his former complaints, aggravated by the anxiety of mind and fatigue of body incident to labors to which he felt compelled, for want of help in his arduous work. The Rev. Mr.

Syle has had repeated attacks of chills and fever, yet continues in labors abundant. From a communication written by Bishop Boone, under date of August 6th, it appears that Mrs. Boone and Miss Jones had greatly improved in health, in consequence of their late trip to Ningpo. Miss Tenny and Miss Fay had recovered from their attack of fever. But all the members of the Mission are overtaken for want of additional help. This arrival brings the intelligence of the death of the infant son of Bishop Boone.

ORDINATION OF CHI, THE CANDIDATE  
FOR THE DIACONATE.

To relieve the sadness caused by tidings of feeble health and providential afflictions, we have the pleasing information, that the Chinese candidate for the Ministry, the faithful *Chi*, has been admitted to the holy office of a Deacon in the Church of God. Henceforth, he is to be a preacher of the Gospel to his own benighted countrymen. Our Missionaries, who have labored and toiled patiently, are now permitted to see the first fruits, in a Native Christian Ministry. A long probation, first as a Christian, and then as a candidate for holy orders, evinced the steadfastness of his faith, and his ability and aptness for the work of an Ambassador for Christ. And now, that he has been solemnly set apart to this holy office in the midst of his idolatrous countrymen, surrounded by dangers, and exposed to temptations and influences so unlike those which attend the Gospel Ministry in a Christian land, let him not be forgotten in the sympathies and prayers of the Church. He will need them.—Earnest, faithful, continued prayer and intercession should be made to God for him, that he may hold the beginning of his confidence steadfast unto the end. What, if he should fall? What if, like some on whom even Apostolic hands were laid, he should “make shipwreck of his faith?” God forbid. We have strong confidence that he has been raised up to be a burning and shining light to those who sit in darkness around him. His careful training, his long probation, his tried fidelity, and his uniform Christian character, are pledges, that with God’s blessing, he will be a useful and faithful Minister of Christ. But we confess to a feeling of deep anxiety, in view of the perils to which he will be exposed. If the great spiritual adversary of Christ and His Church is ever active, seeking whom he may devour: if, where success would inflict

the deepest wound on Christ’s body, *there* his efforts are the more earnestly directed; we may be sure, that this first Ambassador for Christ, gathered from among the idolators of China, will be a prominent mark for the adversary. Buffetings, and temptations, and sore trials, await him in the conflict on which he has now entered. God alone can make him stand. And for this, we would that all Christians among us should entreat God in his behalf.

It is a mysterious doctrine, but a plain fact, in the economy of Divine Grace, that the prayers of Christians in behalf of others, prevail with God for the bestowal of blessings which, without these prayers, might be withheld. Do we at all times realize this great truth in its application to our Missionaries and their converts? We have wealth enough in the Church, and organizations and appliances in abundance; but, have we prayer enough? Do we realize that our Missionaries, in their weakness, and dangers, and trials, will thus be comforted, and strengthened, and prospered in a measure far beyond that which might attend them without this sanctified agency? As Christians, however, we cannot doubt that it is so ordered of God. Even the inspired Apostles of Christ, faithful praying men as they were, felt their dependence on this agency, and earnestly sought it. The first Apostolic Missionary to the Gentiles entreated the members of Christ’s Church, “Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.” And if Paul thus felt, and thus entreated, how much greater the need of this agency in behalf of our Missionaries and their converts, whose lot is cast in the very midst of Satan’s empire!

While, therefore, we thank God and take courage in view of this evidence of His blessing on our work, in calling and setting apart to the Christian Ministry in China, one who, a few years since,

was himself an idolator; let us remember also our bounden duty to seek for him those gifts and graces of God's Holy Spirit, which will enable him to purchase to himself a good degree and great boldness in the faith. And not only so, but as we look over the immense field spread before us in the one empire of China, the scores of millions of immortal beings there, shrouded in the densest moral darkness, with no knowledge of God and of the one Mediator Christ,—and, as we contemplate the feeble band striving to reap in such a field so white for the harvest; let us remember who it was that said to his Disciples, and through them to us, "Pray ye the Lord of the Harvest, that He would send forth laborers into His harvest."

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#### ANOTHER NATIVE CANDIDATE FOR THE MINISTRY.

Our readers are familiar with the name of Soolong, who, though advanced in years, has been for some time engaged as a faithful catechist. Notwithstanding his age, he is desirous of admission to holy orders, and has been received as a candidate for the Diaconate.

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#### THE BUILDING OF THE FEMALE SCHOOL.

The friends of the Mission will be glad to learn, that the building for the girls' school has been commenced. Its plan contemplates a division into two parts; the main building in front, and a smaller addition in the rear. The latter will contain the school-rooms, and a number of dormitories. It is this which has been already placed under contract, and into which Miss Jones will remove with her pupils as soon as it shall be habitable. She has now but seven girls under her charge, but several more are waiting to be received; and as soon as the whole building is finished, the number can be greatly increased. The information al-

ready sent to Bishop Boone, of the contributions for this purpose, will doubtless encourage him to proceed at once with the main building. The whole amount received for this object is four thousand two hundred dollars, of which one half has been contributed by the Diocese of Virginia in response to a resolution passed at the last annual convention of that Diocese. It is supposed that no farther contributions will be needed for this purpose.

In this connection we would request special attention to the following extract from the last Annual Report of the Foreign Committee:

"In some instances, the Committee find it necessary to appeal to the liberality of the Church, for contributions to special objects in the several Missions, which are not included in the current expenditure of the year. Such has been the case with respect to the Church in the colony at Cape Palmas; the Church at Cavalla, and the proposed Female School Building at Shanghae. It is important, however, that contributions for specific objects should not diminish the receipts for the general purposes of the Missions. The stated expenses remain the same as if these specific objects had not been met; while in the instance of some individual, and some parochial contributions, it has happened that donations to specific objects have been regarded as meeting all the claims of the Foreign field for the whole year. It is evident, that instead of being benefited by such contributions to the extent desired, the Committee, if this system be generally adopted, must suffer serious embarrassment. They take not for these specific objects from the general fund, because the whole is needed for general purposes; but if the donors withhold from the general purposes of the Missions what is thus contributed by them to specific objects, it amounts to the same in the end. The Committee, therefore, wish it distinctly understood, that when they present to the liberality of the Church the claims of some specific objects, they are asking aid *over and above* the stated contributions for the purposes of the Foreign field."



## PROSPECTS OF THE MISSION.

It is impossible to read the communications of our Missionaries, written at different periods, without being deeply impressed with the sad reflection, that much, very much more might have been accomplished in this most important mission, had the Church responded to the calls so affectingly and repeatedly made from China, for a large increase to the strength of the mission. One married, and one unmarried missionary, together with a lay teacher, are now on their way, and by the blessing of Divine Providence, may soon arrive to cheer the hearts of our fainting brethren. But these should be the forerunners of others soon to follow. *Now is our great need of men and means for this glorious work!*

The following extracts are from a communication of the Rev. Mr. Sytle, written under date of Sept. 9th, 1851 :

*The Bishop's Health.*

You will be sorry to learn that our dear Bishop's severe indisposition is once more the reason why you see my handwriting instead of his. He had intended to write himself, and give you the intelligence of Chi's ordination; but on my going round to his study this morning, I found him suffering a great deal, and at his request took down a few notes of what he wished to have communicated to you by this month's mail.

You will be anxious to know the nature of this recent attack from which the Bishop has suffered so much. I ought, perhaps, rather to say the circumstances which occasioned it, for the nature of his disease appears to baffle the investigation of the medical men. The experience, now, of several seasons, has shown that he suffers most severely at the times when the monsoons change. The variations of temperature are then very great, and often very sudden; and the Bishop's sufferings seem to be, generally speaking, in proportion to the unsettled state of the weather. Yet not always: for some weeks past he has felt the exertion of the Sunday services at the school

chapel to be almost more than he could sustain; the exhaustion following the delivery of a discourse, neither long nor exciting, being such as to alarm those who watched its effect upon him.

Notwithstanding these distressing symptoms, he resolved to proceed with the ordination, which had already been so long delayed, and about which so much, that is interesting (to us, at least) had clustered. Of the examination I have spoken in my journal; of the ordination itself, the following brief account must suffice for the present.

*Ordination of Chi.*

On Sunday morning, 7th September, as soon after nine o'clock, (which is the regular time for morning service,) as the members of the mission and the children of the schools could reach the church without hurry and confusion, we all assembled; the congregation of occasional hearers not being so large as it would have been an hour or two later, but this made it easier to maintain quietness and good order, and prevented any irrepressible interruption to the solemnity of the occasion.

The Bishop occupied his chair in the chancel, where, also, Mr. McClatchie (who was to preach the ordination sermon) took his seat; the candidate, "decently habited" in a surplice, occupying one of the benches outside. I proceeded to the desk, and commenced Morning Prayer; some who were present during service in the Church for the first time, remarked that it sent a thrill through the heart to hear the responses rising full and clear from the lips of this "people of a strange speech and of an hard language." The sermon was from that most appropriate text, 1 Tim., iii. 8-10, and was listened to with good attention. Then came the moment when, for the first time in China, since the distinctions between Romish and Protestant, between Episcopal and non-Episcopal, have been known among the Churches, a candidate was presented to be admitted to the fellowship of a ministry which is both Protestant and Episcopal. What I felt in thus presenting him, and what the Bishop felt when he saw standing before him the first Chinese convert he had baptized, the well-esteemed inmate of his family, the painfully-instructed pupil of

the last four years, the first-fruits of a native ministry—a messenger of salvation, who should be able to declare in his *own* tongue to his *own* people the wonderful works of God—all this, who would attempt to describe ?

The ordination proceeded, and was accomplished without any interruption ; though more than one of us were kept in constant anxiety lest the fulness of heart which he must have felt, and the sickness under which we knew he was labouring, should prove too much for the Bishop to bear up under. The passage, 2 Cor., iv., 7-12, especially the last verse, could hardly find a more complete exemplification than was to be seen that morning, and, especially, at that moment when the pain-worn Bishop's hands were laid upon the head of the young man "of the land of Sinim," and there was given to him "authority to execute the office of a Deacon in the Church of God."

The Communion had never been administered in the Church before ; and this was a worthy occasion for its first celebration. The people who were present looked on with wondering interest as they saw the rail filled once and again with devout recipients, and beheld one of their own nation ministering the cup to the professing followers of a crucified Redeemer. Oh ! let there be many prayers ascending up continually from the hearts of those who yearn over the souls of the Chinese, that this may be but as the "little cloud no bigger than a man's hand," to be followed by an abundant rain of blessings !

During the interval between the services, the quiet retirement of the vestry-room, and the comfort of a refreshing breeze which mercifully tempered the heat of the weather, proved very grateful, and enabled the Bishop to wait till afternoon without much distress. At three o'clock, we were cheered by seeing our brethren of the Church Missionary Society coming in, and had the comfort of joining with them and the young Deacon in prayer for a blessing on all the services of the day. In addition to Mr. McClatchie and Mr. Hobson, Mr. Cobbold, from Shingpo, was present.

Of the afternoon service, which was conducted altogether by the newly-ordained young minister, I have not left time or space to write. The congregation was large and very attentive, and the interest of the occasion quite equal to that of the morning services.

## Africa.

The Liberia packet, which arrived at Baltimore on the 13th December, brings advices from the Mission at Cape Palmas to 24th September. The present number of the Spirit of Missions affords space but for the following extracts ; the number ensuing will contain interesting details.

The Rev. Mr. HOFFMAN writes from the *Cavalla* station :

"Since the departure of the Rev. Mr. Payne, in attempting to discharge the duties devolving upon me at Cavalla, and those, also, at the Cape, I have had more than I am able to perform, and my constant occupation has scarcely permitted me to write a line, even to my own family.

### *Church at Cavalla.*

"The walls are up to the level of the ground : we have stone in abundance ; our chief difficulty is in procuring wood with which to burn the shells for lime. I have, however, had a road cut across the Grahway meadow to the swamp, and have men engaged there cutting wood. I have also purchased a yoke of oxen, and ordered a cart ; so I hope to obviate this difficulty.

### *Accounts from the United States.*

"We are in receipt of your letters of January, March and June, the latter by vessel from Salem. With those in March, came bills of lading, invoices, &c., &c., all of which were correct and satisfactory. We acknowledge your kindness and promptness in the execution of the various orders, the forwarding of specie, &c.

### *The Mission Schools.*

"Our schools continue in operation as usual. We have (at the Cavalla station) 60 native scholars—28 boys and 32 girls. Miss Williford has charge of the girls, and under her excellent training and instruction, they have improved much." Mrs. Hoffman's recent indisposition, from occasional attacks of chills and fever, has prevented her assisting Miss W. as she expected to do, when the schools were opened in July.



"A discreet Christian teacher for the boys would be of infinite service to them, and advantage to the Mission. As to myself, I can only be in school twice a day; the first hour from 9 to 10 o'clock, during which I open with prayer, call the roll, and hear the native teachers recite their lessons; and then again I go in after the recess at half-past twelve. We hope that our Bishop will be able to raise funds for the erection of a *School-house for the Girls*. Of our need of it he has, perhaps, already informed you.

#### *Services and Church in the Colony.*

"With regard to the Church in the Colony, the exterior has been completed, but the work is suspended for want of funds. The Rev. Mr. Rambo and I visit the Colony and Mt. Vaughan every week alternately.

#### *The High School in the Colony.*

"The High School is doing as well as could be expected. There are eight pupils. Three of the scholarships which I obtained when in the U. S. (there were six in all) I have not yet filled, viz.: the one from the Church of the Mediator, Philadelphia, one from the Church of the Atonement, Philadelphia, and that from the Episcopal High School of Virginia. I am not aware that contributions have been made from these sources, yet we have counted upon them. We purpose filling them as soon as we find suitable youth. Meanwhile, we have been at some expense in preparing for the reception of the six additional members.

#### *Death of Governor Russwurm.*

"We have met with a great loss in the death of Governor Russwurm, which occurred in June last. He was not only a friend to us all personally, but he was also always ready to aid in every thing which would promote the well-being of the Church. His health was feeble for many months previous to his death, which he seemed to anticipate. His end was peace. He died with remarkable composure, and gave evidence that his trust was alone in the Saviour.

#### *Need of a Physician.*

"Dr. McGill is now the acting governor, and his duties have now so much increased, that, in cases of sickness at our stations, he has been unable to visit us;

neither can we expect him here often, except in extreme cases. Speaking of Dr. McGill's probable absence at Monrovia, Mr. Hoffman adds, 'His absence we shall deeply regret. It will leave us without any physician, known to us by experience, unless, meanwhile, in God's good providence, another should be sent. Would that Dr. and Mrs. Perkins might feel themselves able to return. However that may be, we hope that God in his goodness may send us from some quarter a skilful physician while we sojourn in this land, where we so often need such services.'

"Mr. and Mrs. Hening are well, and Mr. Hening preaches regularly.

#### *Health of Missionaries.*

"I am happy, in closing my letter, to say, that every member of the Mission is well, and actively employed in missionary duty. The departure of Garretson Gibson, a colonist, from our station, at Cavalla, for the United States, to pursue his studies for the ministry, causes increased necessity for a lay teacher in the school in which he gave his assistance. My duties forbid my engaging in it, more than I do at present. I sincerely hope that the Bishop, in his journeys, may find a suitable person for this important work."

The REV. MR. HENING writes at length from Rocktown, concerning the business details of the Station. Mrs. Hening adds the following:

#### *Mission School at Rocktown.*

"My most promising pupils are Nypha, J. W. Hutchins, and Depeve, Hector Humpries, who are really diligent students, and are already acting as assistant teachers, instructing the little boys at different times, and in different branches. They appear to be true disciples of the Saviour, and really desirous of being useful to their people. Musu also is again with us, acting as my husband's interpreter, and being of great service to me in many little matters about the Station. Mr. Hening had several very severe attacks of the intermittent fever in April and May, but is now very well, and able to visit and preach among the people, with little interruption."

The REV. MR. RAMBO, in communicating the action of the Mission on the



death of Governor Russwurm, writes as follows, from Cape Palmas :—

"Governor Russwurm, as you are aware, was a pious and exemplary communicant of our Church; an efficient and faithful civil officer, a devoted friend, and a true philanthropist. He was a tried friend of us missionaries, and our work. He won for himself the esteem and confidence of all who really knew him. His was an exemplary Christian life: one devoted much to public good; and his death was calm and peaceful. He had long lived as if each day might be his last; and had, I doubt not, 'fully set his house in order.'

"But a few hours before he died, he called upon his wife to read some psalms, which she did; and then, turning in an attitude of devotion in his bed, he prayed aloud to his covenant-keeping God, and committed himself to his care and protection during the night. This was his last audible prayer; but he breathed his last with his hands clasped upon his breast, as if in prayer.

"His remains were, the next day, committed to their last resting-place by myself, in the presence of the colonists generally, and many of the natives of Cape Palmas, by whom he was not only respected, but revered."

At a meeting of the Protestant Episcopal Mission at Cape Palmas, W. A., held June 23, 1851, the following resolutions were adopted, viz :

*Resolved*, That the afflictive Providence which has removed from our midst the late lamented Governor of the Maryland Colony in Liberia, JOHN B. RUSSWURM, ESQ., calls forth our deepest feelings of regret for the loss thus sustained by his bereaved family, the commonwealth, the Church, and ourselves.

*Resolved*, That in the discharge of his arduous and responsible duties as the chief executive officer of this colony, his measures were characterized by a wise and prudent policy, and executed with rare energy and fidelity. His judicious counsels and vigorous action will be missed in the halls of public business, and in the homes of the destitute and the afflicted; the widow and the orphan will weep for him who was their ever ready and generous benefactor. Had Governor Russwurm sought only the applause of his fellow men, he would have left behind him, in the good which he has accomplished, an enduring monument to his fame; but his

efforts were directed and sanctified by nobler principles. We mourn his loss as a Christian brother. The kindness which he ever extended to the members of our mission, and his efforts to promote the diffusion of a pure and enlightened Christianity, evidenced his love for the Redeemer's cause and kingdom.

*Resolved*, That we tender to his bereaved widow and children the expression of our deepest sympathy in their affliction, and fervently commend them to the kind protection of the Father of the fatherless and the widow's God.

*Resolved*, That a copy of these resolutions be sent for publication to the editors of the Liberia Herald, Spirit of Missions, and the various Colonization Journals in the United States.

E. W. HENING, *Chairman*.

J. RAMBO, *Secretary*.

#### EPIPHANY COLLECTION.

The Secretary and General Agent of the Foreign Committee has addressed a circular to the Clergy of the Church, asking their co-operation in carrying into effect the recommendation of the General Convention, with respect to an annual collection throughout the Church, during the Epiphany Season, for Foreign Missions. The very great enlargement of the Missions in Africa and China, contemplated and in part arranged, will require a corresponding increase to the annual income.

The immediate transmission of funds to James S. Aspinwall, Esq., Treasurer, No. 86 William-street, New-York, will greatly facilitate the operations of the Foreign Committee.

As a circular has been issued by the Bishop of Western New-York, to the effect, that collections for Domestic Missions will be made in January, and for Foreign Missions in July, the Secretary deems it inexpedient to forward to that Diocese the circulars for the *Epiphany Collection* for Foreign Missions. The cause will, no doubt, be duly remembered in July, as heretofore.

FOREIGN COMMITTEE.—At a stated meeting, held on 22d December, the Rev. P. P. Irving, Rector of Christ Church, New Brighton, was elected a member of the Foreign Committee, to fill the vacancy occasioned by the resignation of the Rev. B. C. Cutler, D. D., Rector of St. Ann's Church, Brooklyn.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th Nov. to the 15th Dec. :

#### MASSACHUSETTS.

*Pittsfield*—St. Stephen's, \$5 50,  
S. S., ed. Chi., \$25..... 30 50

#### RHODE ISLAND.

*Bristol*—St. Michael's, per Rev.  
J. W. Cooke..... 32 53  
*Providence*—Grace—Ladies—  
F. S. B., Chi..... 78 00 110 53

#### CONNECTICUT.

*Birmingham*—St. James's..... 2 75  
*New-Haven*—Trinity..... 52 00 54 75

#### NEW-YORK.

*Newtown, L. I.*—St. James's,  
Chi..... 10 65  
*New-York*—Miss A..... 10 00  
Ch. of Messiah, Af. 5 00  
Calvary S. S., Sch.  
Ho., Af..... 25 00  
*Rossville*—St. Luke's..... 6 00 56 65

#### PENNSYLVANIA.

*Honesdale*—"M. A. D.," thank-  
offering, Fem. Orp. Asyl.  
Af..... 10 00  
*Leacock*—Christ..... 1 00  
*Philadelphia*—All Saints, Cav.  
Sch. Ho..... 20 00  
St. Andrew's Fem. Soc.  
Prom. Relig., two Fem.  
Scholarships, Chi..... 50 00  
*Pittsburgh*—Trinity, Af..... 118 50 199 50

#### MARYLAND.

*Anne Arundel*—St. James's, Af. 20 00  
*Baltimore*—Christ, a member.. 10 00  
Mt. Calvary, 2 members,  
Cape P. Ch..... 2 00  
Mrs. E. Allen, Greece.. 1 00  
*Easton*—Z. Z., Thanksgiving, ½ 2 50  
*Hillsboro*—"A Friend," by  
Rev. Mr. Goldsborough 2 50

*Miscellaneous*—Mrs. Chapman,  
ed., Af..... 10 00  
Ed. J. Johns, \$6, and Mar-  
garet Mercer, \$10..... 16 00 64 00

#### VIRGINIA.

*Miscellaneous*—Mrs. W. Galt  
and family, F. S. B.,  
Chi..... 1 60  
Mrs. Peticola..... 0 50 2 10

#### NORTH CAROLINA.

*Elizabeth City*—Christ..... 7 00  
*Greensboro*—J. R. Grigg, Af..... 10 00 17 00

#### SOUTH CAROLINA.

*Beaufort*—Thankoffering, from  
"A Mother," Fem. Orph.  
Asyl., Af..... 5 00  
Family Mite Box do..... 2 00  
*Charleston*—St. Peter's, Af.,  
\$20; Ac. salary of Bp.  
Boone, \$420; Ed. Chi.  
\$25..... 465 00  
Soc. for Ed. Chi. youth, by  
Mrs. Adelaide Gibbes... 350 00  
St. Philip's, Af..... 11 00  
Mo. Miss. Lecture..... 1 87  
Grace—A Lady..... 5 00  
"Friend to Missions," St.  
Mark's, C. P., \$50; F.  
Oph. Asyl., Af., \$50,  
F. S. B., Chi., \$50..... 150 00  
*North Santee*—Af..... 7 23  
*St. Stephen's & Upper St. Johns* 100 00 1097 10

#### OHIO.

*Cincinnati*—Christ, Af., \$120;  
S. S. Af., \$20; Inf. Sch.,  
Af., \$5..... 145 00

#### KENTUCKY.

*Covington*—Trinity, S. S., by  
Rev. Mr. Gallagher, Ed.,  
Af..... 12 00  
*Lexington*—Christ, Af., \$70 17;  
A Slave, (Communicant),  
for do., \$5..... 75 17 87 17

#### MISSOURI.

*St. Louis*—St. John's S. S..... 6 00

Total Nov. 15 to Dec. 15, \$1870 30  
(Total, June 15 to Dec. 15,) \$11,621 04